THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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The Gathering of the Church.

"He which hath begun a good work in you, will perform it until the day of JESUS CHRIST."

WHEREFORE shrink, and say, "'T is vain;
In their hour hell-powers must reign;
Vainly, vainly would we force
Fatal Error's torrent course;
Earth is mighty, we are frail,
Faith is gone, and Hope must fail."

Yet along the Church's sky
Stars are scatter'd, pure and high;
Yet her wasted gardens bear
Autumn violets, sweet and rare—
Relics of a spring-time clear,
Earnests of a bright new year.

Israel yet hath thousands seal'd,
Who to Baal never kneel'd.
Seize the banner, spread its fold!
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the cross is there!

What, if to the trumpet's sound
Voices few come answering round?
Scarce a votary swell the burst,
When the anthem peals at first?
GOD hath sown, and he will reap;
Growth is slow when roots are deep.

He will aid the work begun,
For the love of his dear Son;
He will breathe in their true breath,
Who, serene in prayer and faith,
Would our dying embers fan
Bright as when their glow began.

British Magazine.

BIOGRAPHY.

BISHOP JEBB.

WE had selected the annexed biographical sketch from the foreign matter in the New-York Albion, and are happy that the politeness of a friend has enabled us to preface it with the following extract from a recent letter from the Rev. Thomas Hartwell Horne.

"This year has to me closed with sorrow. And yet I ought not to regret the entrance into his rest of my revered friend, the Bishop of Limerick. When I wrote last to you, and intimated that his Lordship hoped soon to write to you and to Mr. W., I little expected that I should see his face no more. Successive attacks of jaundice had brought him to the lowest ebb; but the immediate cause of his death was the formation of some very large gall-stones. He literally fell asleep about a quarter before nine, on Monday evening, the 9th of December, and on Tuesday, the 17th, I was permitted to join the train of sincere mourners who followed his honored remains to the tomb. He was buried in a vault in Clapham church-yard. The funeral service was admirably performed by my friend, the Rev. Dr. Dealtry, Rector of Clapham, one of the Bishop's oldest friends in England, who was much affected. I enclose a short memoir, from a literary journal. I do not know by whom it was drawn up, but the writer, I am assured, is one of the oldest friends of the Bishop. One of the last pursuits to which my revered friend (with whom I became acquainted fourteen years ago) directed his attention, was a specimen sheet, with printer's estimates, of the Remains of Alexander Knox. Mr. Duncan, the Bishop's bookseller, gives me hope that they will yet see the light. But by whom they will be edited I have not heard."

DR. JOHN JEBB, late Bishop of Limerick, was born at Drogheda, Sept. 27th, 1775, though he has been erroneously represented as a native of England in some of the newspapers. In his early years he enjoyed the blessing of an excellent domestic education, and when, at the age of eleven, he was sent to a public school, he carried with him a mind trained to habits of study and reflection, and prepared to receive and appreciate classical literature. Having passed through the ordinary routine of studies at Celbridge and Londonderry, he entered the Dublin University in 1791, and almost immediately became distinguished as a sound and elegant scholar.

This was the "golden age" of the Dublin University; never was there a period in its history when science and polite literature were so ardently cultivated, and so closely united. Among Jebb's contemporaries were Lloyd, the present Provost, Davenport, the unflinching advocate of liberal principles "when evil days came," Wray, Sandes, Sadlier, and Wall, now Fellows of the University, McMahon, Wallace, Torrens, Perren, Blacker, and other ornaments of the Irish bar; with George Croly, and Charles Maturin, who have gained for themselves a universal fame. In this galaxy of talent, Jebb shone not the least conspicuous; he won the honors of the University nobly, and he wore them unenvied; for his amiable temper, his kind heart, and his utter disregard of self, had endeared him to all. His success at the scholarship examination seemed to be a personal triumph of every member of the University but himself.

These were the days of the Historical Society, of which Society Mr. Jebb was a distinguished member; and the charms of his eloquence are still among the pleasant reminiscences of contemporaries. One only of his addresses has been preserved; it was delivered from the chair of the Society on the occasion of the death of two young men, Reid and Sargint, youths of high promise, cut off prematurely at the moment that the hopes and proud anticipations of their friends seemed about to be realized. Similarity of disposition and pursuits had united them to Jebb in the strictest bonds of affection, and he, who had to pronounce their funeral eulogy, was the person who felt their loss most bitterly. No stranger can read this simple and pathetic address without being affected; but those alone who heard it can picture the effect that its delivery produced.

In 1799, Mr. Jebb left the University, and was admitted to holy orders by Bishop Young, the predecessor of Dr. Lloyd in reforming the Science course in Dublin. But to his college life, Jebb looked back with fondness and regret; his eloquent assertion of its merits in the House of Lords, in 1824, is manifestly an outpouring of treasured affection, casting back "a longing, lingering look."

"The University," he said, "which in its earliest days, produced Usher, the most profoundly-learned offspring and ornament of the Reformation; and Loftus, in oriental letters rivalled only by his great coeval Pococke, which afterward sent forth, to shine among the foremost of our Augustan age, Parnell, the chastest of our poets, Swift, the purest of our prose-writers, and Berkeley, the first of our metaphysicians; which formed, nearly, in our own time, perhaps within the recollection of some noble lords who hear me, Goldsmith, our most natural depictor of life and manners; Burke, the greatest philosophic statesman of his own or any other age and country—and why should I not add Grattan, the eloquent assertor of his country's rights, the parent of Irish independence? The University which sent forth such men is not now degenerating, nor likely to degenerate, from her ancient rank and name, and needs not blush to be compared with either University of England."

For about five years Mr. Jebb continued curate of Swanlinbar; and, like Heber at Hodnett, was universally beloved; by the Catholics he was revered as highly as by the Protestants; in works of charity he knew no religious difference, his spirit was too mild and gentle for acrimonious controversy; he felt that sincere belief, though erroneous, was entitled to respect, and that violence, even in support of truth, injures the cause it professes to defend. In a letter to a theologician of a very different spirit, he says, "I do not think the controversial the best mode of bringing up children in the deep, serious, practical, heartfelt love of our true reformed Christianity. And I question whether the early disputant on debated points may not, in riper years, be the most likely to waver or apostatize. The habit of argumentation is certainly not friendly to settlement of opinion, and he was a wise man who invented and bequeathed that maxim to posterity—*disputandi pruritus ecclesiarum scabies.*" Those who have witnessed the animosities, the heart-burnings, and even the deeds of actual violence, engendered and perpetuated by the fanatic zeal of controversial preachers in Ireland, can best understand what a blessing such a man as Jebb was in an Irish parish. Thirty years have elapsed since he quitted Swanlinbar, but the memory of his virtues is "still green in the souls" of his former parishioners.

The late Archbishop of Cashel, though not possessed of very eminent abilities, was a shrewd judge of merit; he embraced the earliest opportunity of removing Jebb to his Diocese, and he consulted him in his plans for rendering the Irish Church more truly national. Great obscurity rests over this important project; it has been said, that the union of the rival Churches of Rome and England was seriously contemplated, but to what extent the arrangement of preliminaries was carried, it is difficult to discover. The proposal was recently renewed by Dr. Doyle, and the reception it met showed that the time is not yet ripe for the experiment. We do not know whether Dr. Jebb sanctioned the proposed union, but we regard it as not improbable.

In January 1823, Dr. Jebb was consecrated Bishop of Limerick. This Diocese, one of the most extensive in Ireland, contained in it some of the most miserable and disturbed districts. It had also its full share of neglected curates, and a slight sprinkling of negligent rectors. The gentle mind of Jebb seemed ill-calculated to encounter such a complication of difficulties, but he soon showed that mildness is not inconsistent with firmness, and that the meek, when principle is concerned, manifest a strength of resolution which cannot be shaken. The new Bishop declared that he would disregard aristocratic influence, and he kept his word; in bestowing patronage his choice was guided by merit alone; the unostentatious claims of the working clergy were with him more powerful than the pressing solicitations of the great, and the curate who despaired of reward because he had no patron, found that his labors were his best introduction, and his most powerful advocate the heart of his Diocesan.

In 1824, Dr. Jebb, for the first, and, we believe, the last time, addressed the House of Lords; the professed object of his speech was the defence of the Irish Church, but he added to it a terrible exposure of the inhumanity of Irish landlords, resident and absentee. His name became at once popular in England; inquiries were made respecting his literary productions, their value for the first time was made known; and, at the same moment, he came into possession of the fame of an accomplished orator and a sound theologian.

His original works are not numerous, but they are all of sterling merit; his sermons have the character attributed to the discourses of "him with the golden mouth," (Chrysostom,) they meddle not with controversy, they abstain from mystery, but they inculcate "peace on earth, good will toward men." His "Essay on Sacred Literature" is his most finished and valued performance; it is one of the finest specimens of sacred criticism in our language. The discovery of a metrical structure in the hymns and discourses preserved by the evangelists, at once affords a key to the interpretation of difficult passages, and establishes their genuineness beyond all question. The learning displayed in the work will remind the reader of our Ushers, our Hookers, and our Taylors: nor does the resemblance stop there: in the rare union of rich fancy with simplicity of language, Jebb attained as high an eminence as those ancient worthies. "Practical Theology" was his last original work; it contains sermons, occasional tracts, his address to the Historical Society, and his speech in the House of Lords; the great charm of these is the spirit of love breathing in every line: he remonstrates as a father with an erring child—he advises as a brother to a brother—he reasons as a friend with a friend.

In 1827, Dr. Jebb was attacked by paralysis, from which he never perfectly recovered; but, notwithstanding his illness, he exerted himself to serve his brethren, by editing those works which he deemed most likely to serve the Church of Ireland and the whole Christian community. With this design he published the Protestant Kempis, Townson's Sermons, Phelan's Remains, and Burnet's Lives. On the second edition of the last-mentioned work, he was occupied during his last illness, so that, like Bishop Ravenscroft, he may be said "to have died with his armor on." His death took place on the 9th of this month, (December,) in the 59th year of his age. The words of Doane's Requiem over Ravenscroft may well be applied to his kindred spirit:—

The wise old man is gone!
His honor'd head lies low,
And his thoughts of power are done,
And his voice's manly flow;
And the pen that for truth like a sword was drawn,
Is still and soulless now.

The brave old man is gone!
With his armor on he fell:
Nor a groan, nor a sigh was drawn,
When his spirit fled to tell:
For mortal sufferings, keen and long,
Had no power his heart to quell.

The good old man is gone!
He is gone to his saintly rest,
Where no sorrow can be known,
And no trouble can molest:
For his crown of life is won,
And the dead in the LORD are blest.

MISCELLANY.

From the Journal of the Institute at Flushing.

DESTINATION OF THE SOLAR SYSTEM.

SIR,—I have marked the subjoined passage in a late number of the Foreign Quarterly Review, as containing a highly interesting fact, new probably to your pupils and to most of your readers, and worthy of being recorded on the pages of your Journal. Allow me to preface it with a few brief remarks.

There are few subjects on which the mind dwells with emotions so awful and profound as on the origin and destination of the Universe. Whence, it asks, is this glorious fabric? For what purpose does it exist? Will it ever have an end? All around us is subject to dissolution. Is the law of decay universal? While the parts are continually resolving into the original elements, can the whole be exempt? On these points the wisdom of man has thus far proved itself foolishness. His reasonings have only served to darken his own vision. Revelation has thrown some light. It has told us that the universe was created by GOD out of nothing. It has thus declared that to be truth, which reason has pronounced absurd; it being an undisputed axiom among the heathen philosophers, that out of nothing, nothing can be produced; *ex nihilo nihil fit.* It declares further that the universe is upheld by the same Being who created it; and upheld not merely to display the changing beauties of nature, but to subserve nobler ends in the moral government of GOD: upheld to be the theatre of existence and probation for immortal spirits. On the third point, or the destination of the universe, revelation, though less explicit, is not silent. The annihilation of the whole material universe, is an idea too vast to be comprehended, too awful to be indulged. But with regard to the destination of that portion of it in which we are most concerned, we are hardly permitted to doubt. "*The day of the LORD will come, in which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up!*" The fate then of our heavens and our earth is sealed. Are other systems reserved for the same great and terrible day? Is the ruin of our system an isolated event, the result of an arbitary decree, or is it brought about by the operation of a general law to which other worlds in their turn must be subjected? Is the same law of change, decay and reproduction, to which earthly things are subjected, extended through all the works of GOD? Are there mighty revolutions by which, as by the alternations of summer and winter, whole systems, suns with all their planets, are perpetually resolving into their elements and coming anew into birth in fresher and lovelier forms? Thus much at least we may say, that "*we* look for *new* heavens and a *new* earth wherein dwelleth *righteousness;*" and that "with GOD a thousand years are but as one day;" nay, "as a watch in the night."

Reason, I have said, darkened the inquiry of the origin of things, and fancied itself secure in a ground which revelation demonstrated to be false. But it was reason presumptuously exercising itself on subjects above its reach. Reason, as taught to move in modern times, in the path of observation and induction, has come to no results which revelation disclaims. Rather she has proved herself an humble ally of revelation, and has fortified the believer in his trust. But can reason say aught on a subject so august as that we have been considering? Can science unfold the laws of GOD and tell us of his counsels before the world was, and of his purpose respecting that which is? Never assuredly has she made a nearer approach to such ground than in illustrating by her discoveries that first axiom of revelation—as necessary to an intelligent and efficacious belief in GOD, as is a belief in GOD to all morality and religion—that the universe has had a beginning, and that the earth which we inhabit shall have an end. But I have already detained the reader too long from the account of a recent and important discovery having a direct bearing on the subject. S.

"Whether it be ordained that as one system perishes another shall supply its place in eternal succession, thus manifesting to all ages the presence of an ever active Omnipotence, it is not for us to conjecture. But the agency of destruction has been proved from its effects in particular instances in the firmament of the stars; and as to our system, a similar agency is found in a resisting medium, which, though extremely rare, and hitherto of imperceptible influence, so far as our globe is concerned, nevertheless must at length modify the forms of the planetary orbits, and involve them in disorder and ruin. The supposition of the presence and power of such an ethereal fluid was a favorite notion among the Cartesians, who, without perceiving the whole of the consequences of their theory, concluded from mere abstract reasoning that all space was full of some species of matter. The calculations of Newton, on the contrary, have been made upon the hypothesis that all the heavenly bodies move in a perfect vacuum. A remarkable recent discovery shows that the doctrine of the Cartesians is right, although it does not substantially affect the calculations of our own great astronomer, so very rare is the fluid in question, and so protracted are its final results.

"We owe this discovery to the observations that have been made upon a body now generally called Encke's comet, which moves with extraordinary rapidity in an exceedingly eccentric orbit round the sun. That orbit it completes in about three years and four months, or, more accurately speaking, in twelve hundred and eight days. It is a body of extreme apparent tenuity; when in our sky it looks like a speck of mere vapor. The stars shine through it without any diminution of their brightness. Nevertheless, slight as this wreath of vapor may seem to us to be, it extends over an immense tract in space, and observation has proved that it is acted upon by exactly the same force of solar attraction which influences the other bodies of the system. It might easily have been conceived, that if the parts of space unoccupied by denser matter were filled with a resisting fluid, however rare, its effect upon such a body as Encke's comet would probably be capable of actual perception and calculation, and so in fact it has turned out. This comet was first seen in 1786; it was again discovered in 1795, 1805, and 1819. Astronomers at first supposed that they had in these instances seen four different comets. Encke's, however, showed that their observations could apply only to four returns of the same revolving body, and he calculated beforehand its re-appearance in the southern part of the heavens in 1822. A material difference, however, was found to prevail between its calculated and observed places in that year, and also again in 1825 and 1828. These differences were, doubtless, partly attributable to that disturbing force from the action of the planets which, as we have already seen, they exercise upon each other. But the effect of these causes has been calculated with great care, and after due allowance for them has been made, the result has been to bring to light a 'residual phenomenon,' as Sir John Herschel expresses it, from which we arrive at the inference of a resisting medium. The effect of the obstruction arising from this fluid has been to diminish the time of the revolution of this comet by two days since the period when it was first discovered; and it is now no less than ten days in advance of the place which it would have reached, had no such resistance narrowed its orbit. It must, therefore, eventually be absorbed in the sun, however remote the period may be when that event shall take place. But we may borrow language more powerful than our own:—

"'The same medium,' says Mr. Whewell, 'which is thus to produce an effect upon Encke's comet must also act upon the planets, which move through the same spaces. The effect upon the planets, however, must be very much smaller than the effect upon the comet, in consequence of their greater quantity of matter.

"'It is not easy to assign any probable value, or even any certain limit, to the effect of the resisting medium upon the planets. We are entirely ignorant of the comparative mass of the comets and of any of the planets; and hence cannot make any calculation founded on such a comparison. Newton has endeavored to show how small the resistance of the medium must be, if it exist. The result of this calculation is, that if we take the density of the medium to be that which our air will have at two hundred miles from the earth's surface, supposing the law of diminution of density to go on unaltered, and if we suppose Jupiter to move in such a medium, he would in a million years lose less than a millionth part of his velocity. If a planet revolving about the sun were to lose any portion of its velocity by the effect of resistance, it would be drawn proportionably nearer the sun, the tendency toward the centre being no longer sufficiently counteracted by that centrifugal force which arises from the body's velocity. And if the resistance were to continue to act, the body would be drawn perpetually nearer and nearer to the centre, and would describe its revolutions quicker and quicker, till at last it would reach the central body, and the system would cease to be a system.

"'This result is true, however small the velocity lost by resistance; the only difference being that when the resistance is small, the time requisite to extinguish the whole motion will be proportionably longer. In all cases the times which come under our consideration in problems of this kind are enormous to common apprehension. Thus Encke's comet, according to the results of the observations already made, will lose in ten revolutions, or thirty-three years, less than one-thousandth of its velocity; and if this law were to continue, the velocity would not be reduced to one-half its present value in less than seven thousand revolutions, or twenty-three thousand years. If Jupiter were to lose one-millionth of his velocity in a million years, (which, as has been seen, is far more than can be considered in any way probable,) he would require seventy millions of years to lose one-thousandth of the velocity; and a period seven hundred times as long to reduce the velocity to one-half. These are periods of time which quite overwhelm the imagination; and it is not pretended that the calculations are made with any pretensions to accuracy. But at the same time it is beyond doubt that, though the intervals of time thus assigned to these changes are highly vague and uncertain, the changes themselves must sooner or later take place in consequence of the existence of the resisting medium. Since there is such a retarding force perpetually acting, however slight it be, it must in the end destroy all the celestial motions. It may be millions of millions of years before the earth's retardation may perceptibly affect the apparent motion of the sun; but still the day will come (if the same Providence which formed the system should permit it to continue so long) when this cause will entirely change the length of our year and the course of seasons, and finally stop the earth's motion round the sun altogether. The smallness of the resistance, however small we choose to suppose it, does not allow us to escape this certainty. There is a resisting medium; and, therefore, the movements of the solar system cannot go on for ever. The moment such a fluid is ascertained to exist, the eternity of the movements of the planets becomes as impossible as a perpetual motion on the earth.'

"The inference from the discovery of the resisting medium is, therefore, not only that Encke's comet will eventually be destroyed, but also that Mercury, Venus, the Earth, and the rest of the planets, must be successively precipitated on the Sun, and effaced from the universe. It is of no consequence, however, to the truth of the argument, that these are events which require for the natural period of their accomplishment millions of years, a period of which we can form no conception. Nor is it necessary that we should. Our faculties are suited to the purposes of a short existence on a particular planet. The higher intelligences must look upon us as a mere ephemera—or rather the beings of a moment. Can we count the objects which a microscope discloses to our view? Have we yet, after the observations of nearly four thousand years, been able to number the stars? How then shall we calculate the years still remaining to be accomplished by the solar system? But the difficulty which we have in doing this, or rather its impossibility, has no effect upon the discovery, which shows that however remote the day, yet a day is undoubtedly assigned when the solar system shall cease to be. The consequence admits of no question. That system which is destined to decay cannot be eternal. As it is to have an end, it must have had a beginning. The time was when it did not exist. The time is yet to come when it will exist no more. It must then have been of necessity created by some Power, which is competent to such a prodigious work—a Power unlimited in its attributes, and thus we return once more by unerring steps to the existence of an Omnipotent Creator, to whose view our millions of years, calculated by revolutions round the sun, are but the results of a law which is unknown in eternity.

"'We are in the habit sometimes of contrasting the transient destiny of man with the permanence of the forests, the mountains, the ocean,—with the unwearied circuit of the sun. But this contrast is a delusion of our own imagination; the difference is after all but one of degree. The forest tree endures for its centuries and then decays; the mountains crumble and change, and perhaps subside in some convulsion of nature; the sea retires and the shore ceases to resound with the everlasting voice of the ocean: such reflections have already crowded upon the mind of the geologist, and it now appears that the courses of the heavens themselves are not exempt from the universal law of decay; that not only the rocks and the mountains, but the sun and the moon have the sentence "to end" stamped upon their foreheads; and they enjoy no privileges beyond man, except a longer respite. The ephemeron perishes in an hour; man endures for his three score years and ten; an empire or a nation numbers its centuries, it may be its thousands of years; the continents and islands which its dominion includes have perhaps their date, as those which preceded them have had; and the very revolutions of the sky by which centuries are numbered, will at last languish and stand still.'"

DR. PAYSON.

His astonishing knowledge of human nature and especially of the human mind, in respect to religious feeling, gave him great power; and almost every one who was ever under his pastoral charge, has some story or other to tell of dexterous management, or touching appeal, or striking metaphor, to remove a difficulty or suit an emergency. Although now, while we write this paragraph, it is but a day or two since this book came out, we have been casually in company with three or four different individuals who were under his charge, or personally acquainted with him. They tell us the following stories, which we believe have not before been published.

One day he went to visit a mother, who was disconsolate from the loss of a child. He said to her as follows:—

"Suppose now, some one was making a beautiful crown for you to wear; and you knew it was for you, and that you were to receive it and wear it as soon as it should be done. Now, if the maker of it were to come, and, in order to make the crown more beautiful and splendid, were to take some of *your jewels* to put into it—should you be sorrowful and unhappy, because they were taken away for a little while, when you knew they were gone to make up your crown?"

The mother said, that no one could conceive of the relief, the soothing, quieting influence which this comparison had on her mind.

On another occasion he went to see a sick person, who was very much troubled, because she could not keep her mind all the time fixed upon CHRIST, on account of the distracting influence of her sufferings, and the various objects and occurrences of the sick room, which constantly called off her attention. She was afraid she did not love her Saviour, as she found it so difficult to fix her mind upon him. Dr. Payson said,—

"Suppose you were to see a little sick child, lying in its mother's lap, with its faculties impaired by its sufferings, so that it was, generally, in a troubled sleep; but now and then it just opens its eyes a little, and gets a glimpse of its mother's face, so as to be called to the recollection that it is in its mother's arms; and suppose that always, at such a time, it should smile faintly with evident pleasure to find where it was,—should you doubt whether that child loved its mother or not?"

The poor sufferer's doubts and despondency were gone in a moment.

A gentleman who saw and conversed with Dr. Payson in Boston, when he visited this city, toward the latter part of his life, was led by his preaching and conversation to a considerable degree of serious concern for his soul. His wife was still in a great measure indifferent to the subject. One day, meeting her in company, he said to her:

"Madam, I think your husband is looking upward—making some effort to rise above the world, toward GOD and heaven. You must not let him try alone. Whenever I see the husband struggling alone in such efforts, it makes me think of a dove endeavoring to fly upward, while it has one broken wing. It leaps and flutters, and perhaps raises itself up a little way, and then it becomes wearied, and drops back again to the ground. If both wings co-operate then it mounts easily."

How many such families there are in the world, with one broken wing. It seems as though an irreligious husband, whose wife, and perhaps children, are struggling to raise the family to GOD, would not dare to go on, acting as a dead weight, to bring, not only himself, again and again to the ground.

Probably, hundreds and hundreds of reminiscences similar to these are floating in the minds of those who were under Dr. Payson's pastoral charge. We wish some friend at Portland would collect us a chapter or two, now and then, and send them to us.—*Religious Magazine.*

THE OLDEST ENGLISH BIBLE.

ANECDOTE OF DR. ADAM CLARKE.

DURING his first three years' residence in London, (from 1795 to 1798,) Dr. Clarke, amid all his labors, began to amass that choice and valuable library which eventually became second to few private collections in the kingdom. He was eminently skilful in matters of bibliography—as indeed his published works abundantly show—and he spared neither labor nor expense in seeking out and getting possession of literary treasures. One of the literary purchases which Dr. Clarke made during his first London residence deserves to be particularly mentioned, more especially as this propitious acquisition was the nest-egg of his future library, and no doubt greatly inflamed that book-collecting propensity of which it was itself in part the fruit. The valuable biblical acquisition to which we have alluded, is thus noticed by his biographer.—*London Chr. Obs.*

"On the publication of the catalogue of the library of the Rev. Mr. Fell, Principal of the Dissenting College at Hackney, Mr. Clarke observed advertised, 'A black-letter Bible.' The day fixed for the sale happening to be on what was termed among the Methodists a quarterly meeting day, which is a time appointed by that body for the adjustment of their accounts, &c. &c., and which required his personal attendance during the very hours of sale; he therefore desired his friend and bookseller, Mr. William Baynes, to attend the auction, and purchase for him 'the black-letter Bible, if it went any thing in reason;' he did so, the book was put up, and Baynes had only one competitor, and on a trifling advance, on a moderate last bid, it was knocked down to the bookseller. On inquiry, Mr. Baynes found that his opponent was by trade a gold-beater, and that he had bid for the book merely on account of the skins on which it was written, and as soon as he had gone to the extent of their value for the purposes of his calling, he had given up the contest; hence the trifling advance secured its higher destiny and better fate.

"When Mr. Clarke had concluded the quarterly meeting, he went from the City Road, where it was held, to Paternoster Row, to inquire after the chances of the auction: he found that the book he desired was secured, and on the slightest examination discovered that it was indeed 'a black-letter Bible,' but of so ancient a date as to constitute it a great literary treasure: he had it immediately packed up in a parcel, (and it made one of no small dimensions, being a hundred-weight,) and, putting it on his shoulder, walked beneath his burden to his own house in Spitalfields. He lost no time in making a more minute examination of his purchase, the result of which he has inserted with his own hand in the fly-leaf. 'This Bible, the first translated into the English language, and evidently, from the orthography and diction, the oldest copy of that translation, was once the property of Thomas a' Woodstock, youngest son of Edward III. King of England, and brother to Edward the black prince and John of Gaunt. Thomas a' Woodstock was born A. D. 1355, and was supposed to have been smothered between two beds; or, others say, causelessly beheaded at Calais, Sept. 8, 1397, in the 42d year of his age, by Thomas Mowbray, Earl Marshal of England, at the instance of his nephew, King Richard II. His arms appear on the shield at the top of the first page, and are the same as those on his monument in Westminster Abbey. In many respects the language of this MS. is older than that found in most of those copies which go under the name of John Wiclif. This MS. was once in the possession of the celebrated Dr. John Hunter. It was found in a most shattered condition, and from the hay and bits of mortar that were in it, leads to this most natural conclusion, that it had been hid, probably during the Maryan persecution, in stacks of hay, and at other times built up in walls, and not unfrequently, it would appear, that it had been secreted under ground, as was evinced from the decayed state of many of its pages, especially the early ones. (Signed) *Adam Clarke.*'

"But these parts of pages have been most carefully restored by the neat and diligent hand of Mr. Clarke, the writing itself being only in the first page affected, and all the rest he has curiously and carefully mended with parchment, which he has stained to the color of the MS. itself. For this neatness, in reference to books, he was always remarkable; if it were possible to restore a tattered leaf, shreds of paper stained to the shade of the original were sure to be immediately applied to preserve what was left; and many of his female friends contributed to him of their stout old-fashioned silks, with which he inlaid defective covers to Oriental MSS., or pasted down the backs, not trusting into the hands of bookbinders what they might easily injure, but could never restore; beside, many of such MSS. would not have admitted of the English mode of binding, and could only effectually be done in the very mode he adopted."

There are among us those who confidently affirm that all sects of Christians, except themselves, are radically wrong in their views and practices in relation to the Gospel of Christ; that the order of the Christian Church as established by the apostles is nearly, if not wholly abolished from all modern Churches, with the exception of their own *Christian Congregation;* that they only have the *true, ancient, primitive Gospel order;* and that this order consists mainly in *baptism for the remission of sins*, belief according to the understanding of every individual in the dogmas of the apostles, the weekly breaking of the "*loaf of blessing*," and a license to every one who chooses, to administer baptism and the Lord's Supper. They deny any *regeneration* other than baptism, generally adopt a new version of the New Testament, and make very little use of the Old Testament. Being a very confident, assuming, and self-sufficient people, they boldly and clamorously condemn the opinions of all those who maintain the necessity of the Spirit's influence in regeneration, and who decline the observance of their pretended *Apostolic order.* To make Christians, according to their views, it is only requisite to convince the reason of men of the truth of the Christian Religion, and then regenerate them by immersion in water. Many of the Baptist Churches in Virginia, Kentucky, and Ohio, have been infested and distracted with the spirit of innovation, attendant upon the efforts of these professed restorers of the "*Ancient Gospel.*" Latterly, an attempt has been made to enlighten Philadelphia on its claims and pretensions, and those Baptists who have put themselves in the way of the illumination, have been gravely informed that they are wholly in error, that they are gulled and cheated by their designing and mercenary pastors, who perpetuate the deception only that they may continue to enjoy their salaries, and make a gain of the Lord's *Congregations.* At the same time we do not learn that these *professed restorers* ever refuse money when offered to them; or that they decline making *a fair profit* on all the pains which they take to utter, publish, announce, and print their sentiments and opinions. They wipe their feet upon our carpets, alleging that they tread upon *our* pride, while they persuade themselves that *their* pride and insolence in doing this act escape detection. But in this they err. There is good sense enough in most communities to see through such flimsy pretences.

These *restorers* will no doubt have infused a bad leaven into some of our Churches; and will thus enjoy the bad gratification of having created confusion among us. In our mind, the sooner each and every Church expels from its bosom such leaven, the better. The regular Baptists in Virginia have found it requisite to draw a line between themselves and these pseudo-restorers. Their doctrine eats as a canker, and must be suppressed and exterminated in each body, by that power with which Christ has clothed his Church, and that is the power of censure and expulsion.—*Episcopal Recorder.*

COMMUNICATIONS.

For the Churchman.

SATURDAY EVENING REFLECTIONS.

What a frail, erring and dependent creature is man. To-day he may be in the enjoyment of health, basking in the sunshine of prosperity: to-morrow he may lay stretched on the bed of sickness, his best concerted plans, his most flourishing enjoyments for ever blasted. How near-sighted. If all goes smoothly on, he cannot but believe that it will always be so: and under the intoxicating influence of prosperity he exclaims, *I shall never be moved.* Alas! how sudden are the changes of fortune. How soon are our brightest prospects overcast by the clouds of adversity. At the very time we are rolling in luxuries, a storm may be gathering which, with one desolating blast, will sweep away all our earthly pleasures.

Various are the afflictions to which we are subject, and thanks be to God, various are the consolations which religion administers for our support under them. We naturally love the world, and this love, if unsubdued, will prove our eternal ruin. Our attachment to it becomes stronger as our prosperity increases. God, then, in order to destroy this inordinate love for temporal things, sends afflictions. They are bitter to the taste, but the true Christian can extract sweetness even from their bitterness. He sees that afflictions are mercies, and the world may call God a hard Master, but he looks upon him as an indulgent Parent.

God hath declared that he doth not *willingly* afflict the children of men. It is all for their advantage and benefit. Extreme cases of sickness require powerful medicines. But let us reflect for a moment on the dangers of prosperity. When every thing succeeds to our wishes, and our swelling hopes one after the other are crowned with success, what misconceptions do we form of ourselves and surrounding objects. With the Psalmist we are led to believe that our mountain of prosperity will never be moved. We mistake the shadow for the substance. We forget our dependence on God, and place our reliance for safety and comfort on the vain things of time. Our attention is withdrawn from future and heavenly things; in a word, prosperity makes us content to take up our portion in this world, and with the greatest avidity pursue temporal objects.

If, then, such are the effects of prosperity, afflictions must be advantageous. They are the most suitable means that can be used for our recovery. We must appropriate worldly comforts according to their *real* not *apparent* excellency; and how can this be so well affected as by their removal. One deep affliction may deprive the whole world of its power to charm and delight us; and having thus been separated from it, we find that God is the only refuge in the day of trouble. It teaches us to look up unto him for comfort and support. Ah! how many have thus been brought from darkness to light; from the power of Satan unto God! How many who, if they had been permitted to go on thus prosperously, would have been for ever ruined, and who have now great cause for rejoicing that they have been afflicted. David says, "It is good for me that I have been afflicted." Many, though *now* weeping under some mighty visitation of Providence, will no doubt one day acknowledge that it was for their profit.

Again, afflictions are advantageous to the saints. They are, however, seldom intrusted with much prosperity; but God often afflicts them, as it tends to weaken their attachments to this world, and to prepare them for the final separation.

With these views let us ever be resigned to the divine will, assured that all his afflictions are for our advantage, and that all will work together for good to them that love Him. O. M. P.

For the Churchman.

EXTRACTS FROM MY NOTE-BOOK.—NO. II.

"He hath trodden the wine press of his Father's wrath alone."

This passage, spoken prophetically of our Saviour, seems susceptible of a double construction. He trod the wine press alone, without company. He bore our sins; for our iniquities was he bruised, and he sustained our infirmities, without the company, without the aid of those he came to save. He consented to take our nature upon him, and to pay the penalty due to our sins; for our sakes he became "a man of sorrows;" for our sakes he made acquaintance with grief; despised and rejected of men, the object of scorn and persecution, he yet through a life of poverty and grief, laid not his burden upon any—he bore it alone. But in a sense far more trying did he "tread the wine-press alone." Though despised and rejected of those for the love of whom he had left the bosom of the Father; though betrayed and denied by those who had been his chosen companions and friends; though none stood near to sustain him in the trying hour, when the vile scourge was laid upon his sinless body; though unsupported by the presence of one friend, when in cruel mockery the crown of thorns lacerated his kingly head; though all fled from him, and deserting him, whom they had so lately called their Lord and Master, left him to bear alone the ignominious cross, so soon to become the instrument of a painful and ignominious death; though thus betrayed, deserted, denied, wounded, and left "alone," he yet possessed a friend whose presence and favor enabled him to sustain unmoved the afflictions he laid upon him. Calmly and tranquilly did he enter upon the scene of his sufferings; and though he could have called "ten legions of angels to deliver him," yet did he patiently suffer himself to be nailed to the "accursed tree," and there invoked forgiveness on them who thus cruelly abused the King of glory.

But now did he indeed "tread the wine-press of his Father's wrath alone." Now did the "iron enter into his soul." "The spirit of a man will sustain his infirmities, but a wounded spirit who can bear?" Now is withdrawn the light of that countenance whose favor is more than life. The cruel desertion of friends, the relentless malice of foes, the scourge that wounded his body, the thorns that tore his pure forehead, the anguish of the nails that pierced his benevolent hands, and the feet that had so often gone about doing good; all, all had been borne, without a murmur, without a sigh. But now deserted by his Father, his Friend, his God, his wounded spirit cannot bear unmoved the bitter anguish of that hour. The darkness that was over all the land was but a type of the darkness that overshadowed his soul, and forced from his dying lips "a loud cry," and the despairing words, "My God, my God, why hast thou forsaken me?" This, this it was to tread the wine-press alone. To bear the sins of the whole world, the accumulated guilt of the whole race of mankind; to pay the penalty which divine justice required, to sustain the weight of God's wrath, and of his hatred of sin, uncheered by the light of his reconciled countenance. Who that has ever met the cold, averted glance of one whom he loved, but had deeply offended, can fail to sympathize with him who grieves for the just displeasure of an earthly friend? But how much keener is the anguish of one who, feeling his sinfulness and guilt, mourns for the displeasure of his heavenly Father? But what comparison can this single grief bear, with the bitter agony that wrung the soul of him who, knowing no sin himself, could view it in all its black enormity, and was laden with the inconceivable burden of the guilt of all mankind? Such was the burden that Jesus Christ came voluntarily to bear, that he might give himself a ransom for many. Was ever love like this! "God the Father so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life." "And God the Son so loved the world that he came into it to save sinners." Both God who sent him, and Jesus Christ who came, knew what he was to suffer, and yet did he come: O what amazing love! and what return can we make to God for his infinite mercy in "the redemption of the world by our Lord Jesus Christ!" What does he ask of us but that which will best promote our own happiness, "to love the Lord our God with all our hearts, with all our souls, with all our minds, and our neighbor as ourselves?" To love and serve him here, and thus prepare ourselves to dwell with him for ever hereafter; to accept the pardon he so freely offers, to forsake the sins which imbitter our present existence, and will be the source of unending misery in the life to come; and to wash ourselves in that fountain "which, though our sins be as scarlet, shall make them whiter than wool." And to love our neighbor as ourselves. To be willing to promote in every way the happiness of others, which will inevitably secure their love and esteem, and thus best promote our own. But more especially should we endeavor to promote their eternal happiness. Then whether successful or otherwise, we cannot but reap a rich reward; for we shall secure the approbation of Him whose favor is better than life.

And can we refuse returns of gratitude and love to him that hath so freely given us all things? To our Almighty Creator, who formed us, not as the beasts of the field that enjoy a few years of life, and then perish, but who made man "a living soul." A being, who having once lived, can never die. Made after the likeness of God, in his image, and endowed with powers capable of understanding the will of his Maker, with affections capable of loving him, and whom he has placed in a situation to secure an eternity of bliss unspeakable and full of glory.

Can we refuse returns of gratitude and love to that dear Redeemer, who for our sakes forsook the bright mansions of his Father's house, and made his abode among the lowly and sinful of this world? who left the realms of bliss to become the tenant of a manger. Who though the King of glory, yet for our sakes suffered the scorn, the hatred and persecution of men, and became the very "outcast of the people," and finally expiated our offences in the painful death of the cross; bearing that which men could not have borne, the weight of his Father's hatred of sin, and the agonizing load of his displeasure. O! can we, ungrateful as we are, can we contemplate our Saviour's lowly birth, his pure and sinless life, his painful death; can we reflect upon all that he suffered for us, and not resolve to follow the example that he set us while upon earth; to seek to do only the will of our Father in heaven, to prove our love to him by our love to his creatures; to make our Saviour's precepts the rule of our lives, and his conduct the pattern of our own? Will we not do this, that thus he may not have died in vain, but those whom he has redeemed may be also saved; and at that, the last day, when we shall appear before his judgment-seat, he may be able to pronounce those blessed words, "Well done, good and faithful servant, enter thou into the joys of thy Lord." B. Y.

For the Churchman.

OUR PASSING OPPORTUNITIES.

Little do we realize, as we dream away the short period of our earthly existence, the many opportunities for doing good that we suffer to pass unimproved. They rush by us unperceived, as each fleeting moment wings its hasty flight. We grow up from infancy in neglect of them. The joyful days of careless childhood pass along without a thought, that every minute brings its own appropriate duty. Year after year rolls around, and leaves us in the same state of careless insensibility. Habits of inattention to things of the greatest importance are at length formed, and because their importance is not felt, we fancy they have no existence. Thus we pass on, until life is drawing toward its termination. We perceive all things around us gradually falling into decay and ruin. We then begin to realize that our own dissolution is approaching. A sense of our own responsibility for our past life fastens on the mind. It summons up the powers of memory, and strays along the shadowy line of the past, in fond expectation of finding some object on which to rest its hopes. But disappointment is its doom. Nothing meets its frenzied gaze, save a long line of opportunities unimproved; or, what is worse, a black array of positive transgressions, for both of which an account must be rendered at the tribunal of unerring justice. Or it may be, that the infatuated man passes on in his awful state of mental blindness, until the pale king of terrors has pushed him into the eternal world. Then the truth will flash on his mind with the brilliant intensity of the lightning's glare. Then, but, alas! too late, he is roused from the delusive dreams of his slumbering life, and sees, with mental vision, the fearful accumulation of mispent opportunities extending through the busy scenes of life, until lost in the dim recollections of childhood. But then the period of probation will be ended, and the dread review will serve only to rivet, still more closely, the galling chains of interminable despair.

The wise man anticipates such a miserable doom—he strives to prevent the evil by removing the cause. He thinks on these things now in the time of this mortal life, which, both reason and revelation, teach him to be the period for action. Deeply impressed with the importance of this truth, he looks about anxiously for every opportunity to perform the work for which he was sent into the world. Having been instructed in his duty, he prepares to fulfil it with promptitude and decision. But of the countless crowds that flit along life's mazy dance, few, alas! are wise—few give heed to the things belonging to their everlasting peace—few give a passing thought to present opportunities.

The enumeration of every individual opportunity for performing our duty or improving our time, would be utterly impossible. They occur at every stage of life, and can only be perceived by a mind awakened to the subject, and sensible of its importance. If the attention is once closely fixed, the mind of each person will point them out, so far as regards himself. When the examination is closely conducted, they will be found to arise in places, and under circumstances, before not even dreamed of—the number will continually accumulate, until finally it almost equals that of the passing moments.

As created and ransomed beings, our first and greatest duty is to serve our Maker and Redeemer. In this noble service, we are apt to fancy that but few opportunities exist. When we contemplate the high and shining examples left us by "the glorious company of the apostles," and the "noble army of martyrs"—when we read of the trials and difficulties they underwent in the service of their Master,—when we think of their glorious exaltation in the Church Triumphant, we almost wish it had been our lot to face the fagot and the flame in the service of a crucified Saviour. But, we forget that opportunities are presented us of testifying our attachment to a heavenly Master, though not of the same kind, yet not the less arduous and difficult. His service requires an entire renunciation of the world, and a manful warfare against its pomps and vanities. True, the world is not now arrayed against us in the form of stripes, imprisonment, and death—but our warfare is more arduous and dangerous, because more deluding. In primitive times the enemy presented a bold and undaunted front—the glittering sword and the devouring flame, were seen in full view before the servants of the Lord. With us the case is different—these fiery trials have passed away, and others of a different character taken their place. They are concealed and hidden. The world, the flesh, and the devil, are opposing us at every step of our progress toward the "city that hath foundations." But their hidden machinations must first be brought to light before they can be overcome. We strive not only against "flesh and blood," but "principalities and powers, and spiritual wickedness in high places." With this perpetual conflict before us, can it be said, that we have no opportunities of serving our Lord and Master?

Nor are they limited to this continual warfare—this forms but a single class. We have abundant opportunities of advancing the cause that called our Redeemer from his radiant throne on high, by spreading the light of his Gospel in the world. The way is open for sending the devoted Missionary of the Cross to foreign countries, or among the millions springing into existence in our own western lands. Not only is the way open, but the call for aid is loud and piercing. But we need not even go so far to find opportunities to promulgate the "faith once delivered to the saints." They occur in our own neighborhoods and families. The Christian is surrounded by those ignorant of the "peace of God which passes all understanding"—"who are strangers to the covenant of promise, without hope and without God in the world." Wheresoever such a person exists, a field is open for advancing the Redeemer's cause. And even if all the world were enlightened by the bright beams of Gospel truth, still there would remain opportunities of advancing the influence of truth, by inciting to a closer walk with God.

Our open profession of religion—our attendance on public worship—our endeavors to render our own lives a pattern of Christian holiness and purity—the defence of our faith—the relief of the poor—the consolement of the afflicted—the instruction of the ignorant, all form but a part of the vast number of passing opportunities, in which we may serve our Maker and Redeemer. J. A.

For the Churchman.

NOVA ANGLICANA.

THE APOCALYPSE.

The celebrated Professor Lee, whom Chancellor Brougham has promoted in the Church, making him one of the six prebendaries of Bristol, and Vicar of Barnwell, published a volume in 1830, part of which relates to this most interesting, and as it is usually esteemed most difficult portion of Scripture. He has ninety octavo pages upon it, in which it is his object to show "*that the whole of this remarkable prophecy has been long ago fulfilled.*" He finds in it neither Pope nor popery, but considers it as relating to pagan Rome only, and as foretelling, in a manner sublimely mysterious, and yet after all by no means so obscure as many suppose, the downfall of Gentilism, and the triumphs of Christianity:—the loss by the one of the sceptre of the globe, and its power to thwart and persecute, and the gain by the other of a deliverance from the pains and penalties of temporal oppression, and of a freedom with which it might have free course, "run and be glorified." This is his general idea of the book; and of course he esteems the most rich and gorgeous parts of it those e. g. relating to the New Jerusalem, and the crystal stream of water of life, flowing from the throne of God and the Lamb, as merely intimating that the Church, after passing through the furnace of affliction, would in all her beauty, purity and splendor, become *universal;* i. e. embrace "the remnant" of Jews, "according to the election of grace," with countless myriads of Gentiles.* In other words, after the new city and spiritual temple had been built up through the toils and conflicts of persecution, and gotten ready at last for a fuller reception of Barbarian, Scythian, bond and free: *then* would "a river, carrying with it the blessings of life, be seen flowing out into the desert for the healing of the nations, and as it should seem, for the purpose of bringing in all who shall be willing to be partakers of its blessings." (page 353.) This is as short an outline as I can well give of his theory, and I need hardly say it is supported by uncommon learning and critical ability. I cannot enter into an examination of its correctness in details; but am free to confess that its *general plan* strikes me as comporting with that design, for which, before we read half a dozen verses in it, we are taught by the Apocalypse itself that it was written. I will explain my meaning by an illustration. When I was attending the General Convention, in 1832, some questions of importance arose as to the *manner* in which the Canon respecting Episcopal resignations should be *commenced.* I well remember the solicitude of an able lawyer from North-Carolina, (Gavin Hogg, Esq.,) in relation to the subject. The *preamble* of a statute, said he, though *no* part of a statute, is in some respects more important than *any* part of it, as it shows the design of its framers, and of course the particular shade, cast of signification, and application which we are to give *the whole.* It was a profound remark, and has made me look more carefully after preambles and prefaces ever since.

Now, to return; what are the *first three* verses of the Apocalypse but a preamble, and yet in them we are told that the book which follows relates to "things which must shortly come to pass:—that the time for the development of its annunciations *is at hand.*" To me it accordingly appears that these three verses are *the key* of the entire book, and therefore, though I might with due deference and modesty vary from Professor Lee in some of the *filling up* of his outline, I have no hesitation in assenting to the outline itself.

Professor Lee answers most ingeniously the interesting question, Why was this book composed in such a symbolical style? Of course the object of the book was to comfort Christians, and cheer them amid the gloominess and terror of a passage through flood and fire. It spoke plain enough for such a purpose to Orientals. But suppose it had spoken out *more plainly*, "Would not the document," he says, "have been carried to the governors, and perhaps even to Rome itself, and cited against them as *treasonable?* Would it not naturally have been inferred that they were a *political* society, associated purely for worldly purposes?" (p. 294.)

As he supposes the Apocalypse to relate *throughout* only to what "takes place among believers, in the true Church on earth," it is no surprise to find him saying that "the mysteries of the *invisible* world seem never to have been made the subject of any *distinct* revelation." (p. 307.)

To many, even if they regard it as true, this may be rather an unpleasant discovery, as it may appear to deprive them of the pleasure of applying much of the language of the Apocalypse, as they have often done, to the employments, joys and glories of the heavenly state. But I know not that such a discovery should lead to such a conclusion. If such superb descriptions, such magnificent and over-awing imagery are applicable to *things below*, it surely can be no *extravagance* to make them applicable to *things above.* There is matter enough for the reflection of a life, both to the saint and to the sinner, in this single consideration: if the *grace* and the *power* of Christ, as exhibited *on earth*, may and must be portrayed in colors so shining and so awful, what, O what will they be when the veil of mortality is swept away, and they are encountered face to face!

For the Churchman.

Mr. Editor,—I was much pleased with the exception made in your otherwise general approval of the essay on human depravity, published from the Protestant Episcopalian in a recent number of the Churchman. Your objection to the term "remedial law," as applied to the Gospel of Christ, I beg leave to fortify by the opinion of one of the most distinguished of the living divines of the Church of England. It is found in a note to a sermon of the Rev. Daniel Wilson, now Bishop of the Diocese of Calcutta, in India, entitled, "Obedience the Path to Religious Knowledge." Pro Veritate.

"This new or remedial law, which is by some called the law of Christ, is stated to be more lenient in its tenor, and therefore better fitted to the frail powers of man, than the original law of his creation; the complete fulfilment of which, as it requires perfect love, is generally admitted to be impossible. It is supposed to consist in a mitigated rule of judgment, and to demand sincere, though imperfect obedience, which when joined with repentance and faith, is to entitle us to acceptance with God. These are denominated the conditions upon which divine mercy is offered to man under the new and evangelical covenant.

By this insidious perversion both of the Law and the Gospel, their whole design is corrupted, and their efficacy weakened, and in fact destroyed. The holiness and justice of God are slighted as to the first, his stupendous grace is condemned as to the second, and his wisdom is impeached as to both. With regard to the law, the standard of the divine commands is represented as lowered to the depraved taste and powers of man, instead of man being recovered and elevated by the 'supply of the Spirit of Jesus Christ,' to the love and practice of its genuine purity: and a vague rule of duty, which every one is at liberty to interpret as he pleases, is made to supersede the immutable and infinitely holy rule of righteousness ordained of God. With regard to the Gospel, the reliance of the sinner for justification and eternal life is covertly transferred from the atonement and righteousness of Christ to his own imagined virtues; and the astonishing and matchless grace of redemption is reduced in the event to a mere subordinate appendage to human efforts. Thus the pride and unholiness of the natural heart are, on this plan, equally consulted; and the criminal presumption which must always mark the character of him who in any degree relies on his own merits, is allowed to form an unnatural, though in many cases unsuspected union with a specious modification of the licentious tenets of the Antinomians.

This pernicious corruption, however, under various disguises, of which some, from the exertion of greater dexterity, are more plausible, and therefore far more dangerous than others, too generally pervades the instruction, which in the present day is frequently, but very fatally, mistaken for orthodoxy. It is indeed so well adapted to the proud and rebellious dispositions of fallen man, and therefore appears so fascinating to those who are not practically engaged *in doing the will of* God, that it constitutes the principal resort of that numerous description of inquirers who are negligent and superficial in the concerns of religion."

For the Churchman.

LEXINGTON THEOLOGICAL SEMINARY.

Mr. Editor,—I was highly pleased with a line addressed to you on the 8th of February, by a contributor to Kenyon College. It evinced such a lively interest in the affairs of the Church in the West, and breathed such a spirit of candor, and such an anxiety to understand and weigh the reasons for every movement supposed to be favorable to the cause of Christ in the great Valley, that I could not repress the impulse to answer, as far as I may be able, his several inquiries. I am greatly in favor of benevolent action, whether it result from mere feeling, or intelligent interest. But my main reliance is in the blessing of God upon the latter, when any great charity is concerned.

Your correspondent writes under a very incorrect impression, when he supposes that Kenyon College is as near to Lexington as Albany is to New-York. The Theological Seminary in that great metropolis is just about as far, in point of geographical distance, from that in Virginia, as Kenyon is from Lexington. But when the estimate is made in time and money, the western schools are twice as far apart as the eastern. Let the estimate be made upon the roads, stages, prices, &c., which prevailed before steam-boats brought New-York and Alexandria so near together, and it will be seen at once that the field for both schools is wide enough?

But he further appears to have overlooked your own intentionally guarded language, that the hope might be entertained that the proposed Lexington School would prove a blessing to the region west of the Alleghanies and south of the Ohio River. What Massachusetts is to the rest of New-England, what Virginia is to Georgia and some of the Western States—such, within certain limits, is Ohio to the States west of her, and north of the River; and such, under still greater limitations, are Kentucky and Tennessee to some of the region south-west of the River. These remarks are at least thus far well founded that the intercourse between Ohio and Kentucky is very much less than between Ohio and Indiana, &c., or between Kentucky and the whole South-west. It is impossible to convey to our eastern friends an idea of the distance created by the causes here alluded to between Kenyon College and Kentucky and Tennessee. Would to God that the causes of this distance did not exist, and that the prospects were ten-fold greater than they are, that our invaluable Institutions on Gambier-Hill would prove as abundant well-springs of health and salvation to the States south of the Ohio, as to those north of it?

It so happens that the organization of the Lexington Seminary will not withdraw one clergyman from full, active, clerical duty, and that expenses are likely to be lower even at Lexington, by means of board given, and other aids, than at Kenyon, at least for 12 or 15 students; and also that hardy and self-denying habits there have thus far been remarkably cultivated.

The only other question of great magnitude, started by your correspondent, relates to the wisdom of having two seminaries where he supposes one would do, and the propriety of expending charitable funds on two establishments, instead of concentrating them upon one. The question of multiplying theological seminaries is one of great importance and great delicacy. It can be said for the managers of the Seminary at Lexington, that they felt led on by the hand of Providence to take the steps which resulted in trying to secure one at Lexington, without pretending to decide upon the difficult principle above involved. They would rather that the wants of the Church could be met by one central and very elevated school. But Providence seems rather to have decided that these wants are best met by several schools. That in Lexington is entirely the child of Providence. In some respects of providences most signally marked. Before this reaches you, the fourth out of about sixteen different aspirants for Orders will have been called into eternity, from a Diocese, where three years ago there was not a solitary candidate for Orders.

Shall young men ask to be taught, and no rooms, no books, no teachers be provided for them? Shall the providence of God call together aspirants for the holy office of the ministry, where those actually in Orders cannot be obtained, and yet their wishes to be instructed not be gratified? True, it costs more to erect or purchase two seminaries than one. But far the greater portion of these funds if not given to the one most assuredly would never be given to the other! Tens of thousands have been wisely, nobly bestowed upon Kenyon! May they increase to hundreds of thousands! But may not a few thousands be wisely bestowed on the infant Seminary at Lexington?

It gives me pleasure to state that every possible exertion is making to collect sufficient for the first payment, and to get into the newly purchased Seminary by the first of May, at which time the Rev. Henry Caswall is expected to enter upon the duties of his office as Professor of Biblical Literature. Meantime, on his way from Andover, where he has been studying the Hebrew and cognate dialects for most of the past year, he will apply to the friends of the Church in the West, for some little aid in various ways toward the Seminary, which your correspondent has been the means of bringing thus prominently and unexpectedly before your readers.

A Friend of the whole West.

For the Churchman.

THE BISHOP OF LIMERICK.

Though the Churchman has already recorded the death of this distinguished prelate, one who reveres his memory requests insertion for the following touching tributes to his worth. He has means of knowing that they are not the expression of a partial fondness, but the deserved homage of the heart. The first notice is from the Christian Remembrancer, the second from the British Magazine, both published in London, and the latter of them edited by that eminent scholar and divine, the Rev. Hugh James Rose. Let it be observed in passing that it augurs well for the new University of Durham, so nobly endowed by the Bishop and Chapter, that Mr. Rose has been appointed its Professor of Divinity. He is now there.

Bishop of Limerick.—Died, on Monday, December 9, at East-Hill, Wandsworth, in the fifty-ninth year of his age, after a long illness, the Right Rev. John Jebb, D. D., F. R. S., Lord Bishop of Limerick, Ardfert, and Aghadoe. For nearly seven years he had suffered under the effects of a violent paralytic attack, which compelled him to withdraw from the more active duties of his See, and to reside in this country for medical advice. But his mind survived his body; and while an invalid, scarcely able to move about his room, even with assistance, he continued an anxious and watchful care over his Diocese, and employed the hours of langor and sickness in the preparation and publication of works, original, or those of other great divines, for the benefit of the Church of Christ. In private life he was among the most amiable and beloved of men, with a singular faculty of attaching all of every age to him; in literature he was among the most distinguished Biblical scholars of the age; and in personal humility and piety he was worthy of his office as a Christian Bishop.

Bishop of Limerick.—The death of the Bishop of Limerick cannot be passed over in silence; yet nothing can be said which will do justice to him; or to the feelings of those who knew and loved him. The lofty, uncompromising, unswerving integrity which never trifled with principle in the veriest trifle, the noble contempt of every rule but the rule of principle, the generous disdain of every thing like meanness in the guise of prudence, the free expenditure of money (looked on only as a means of doing good) on every thing which became a man, a gentleman, and a Christian Bishop, the holiness of the life, the affectionate kindness of the heart, its warm, earnest, true piety, its thorough devotion to the cause of Christ's Church—who can tell these things as they ought to be told? These, however, were things that belonged to his whole life. Graces of another character adorned that part of it which might seem to a common observer to be clouded and melancholy. Happy, indeed, may they account themselves who had the privilege of seeing how such a Christian can suffer. For four or five years, under a paralytic affliction so severe as to deprive him nearly of the use of one side, no one approached him who did not find him—not uncomplaining and patient merely—but cheerful, industrious, active for himself and others, never without a pen or a book in his hand, and so speaking that you might fancy that the confinement and the employments to which his affliction condemned him were the natural and happy choice of his own free will. Who beside him, under such affliction, would have taught himself not only to write in the most exquisite and beautiful manner with the left hand, but to publish several volumes of his own expressly for the service of the Gospel, and never slow at the call of friendship or distress, to correct the MSS. of friends, and to write the memoirs and publish the works of a deceased friend for the benefit of his family? It was a picture so peculiar, so beautiful, so impressive, that no one, who had the happiness of conversing with him for the last three or four years, will ever lose the remembrance of it, or their admiration and wonder at the man.

For him none can mourn. The righteous is taken from the present evil and from the evil to come. His whole life had been a preparation for eternity! Happy is he that the struggle is over, and the warfare accomplished, the body released from suffering, and the patient, holy, heavenly spirit in that haven where it would be.

THE CHURCHMAN.

SATURDAY, MARCH 15, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Monday, April 28, Hallet's Cove; 29, Newtown; 30, Flushing; Festival of St. Philip and St. James, May 1, Little Neck; 2, Cow Neck; 3, Musquito Cove; Fifth Sunday after Easter, 4, Cold Spring, A. M., Huntington, 4, P. M.; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead; Sunday after Ascension, 11, Jamaica.

Bishop Onderdonk requests early information of churches which are expected to be ready for consecration during the next spring and summer, and of the times respectively when they will probably be finished; also what Deacons of this Diocese will, during the same period, desire admission to the order of Priests.

To Correspondents.—"Amicus" and "B. L." are received.

Christ the only Priest.—The following article from the Journal of the Institute at Flushing is too good to be withheld from our readers, and yet we cannot submit it to them without an explanatory remark. If any difficulty or dissatisfaction arise from the perusal of it it will be found to have been owing to the ambiguity of the words *priest* and *priesthood.* The word *priest*, as derived to us through the medium of the French *prestre*, from the Greek *presbyter*, properly signifies *an elder.* In the New Testament it is applied to an order of ministers in the Church. In general usage, by both sacred and profane writers, it means "One who officiates in sacred offices." In both these senses the word *priest* and its equivalents *elder* and *presbyter*, are in current use among most Protestant Christians. The word, however, has another and widely different meaning. This meaning can only be explained by reference to the institution of sacrifice—an idea that in some shape or other enters into almost every modification of religion natural and revealed. The sacrifice on the cross was ordained by God as a means of expiation and propitiation. Sacrifices, prefigurative of this great sacrifice, were appointed under former dispensations. These sacrifices were offered by the *priests;* and hence the word *priest*, from meaning generally an officer of religion, came to signify, in particular, one who offers to God an expiatory or propitiatory sacrifice. It is in this restricted sense that our Saviour is termed a *priest.* In the same sense, under the Mosaic dispensation, priests were chosen from the tribe of Levi, and under the patriarchal dispensation, the father of a family was its *priest.* These were priests by divine appointment. Among the Heathen the divine institution of sacrifice, though dreadfully perverted, was yet retained as an essential element of their religion; and hence the notion of offering sacrifice enters into the definition of the word priest, when applied to officers of the Pagan religion. The word answering to *priest*, in this limited sense, was in Greek ἱερευς, (hiereus,) and in Latin *sacerdos*. When the Gospel was introduced, the priesthood, being merely a typical or prefigurative institution, was abolished, or rather consummated in Jesus Christ. The apostles and primitive Christians applied the titles of *sacerdos* and *hiereus* in a popular way to the officers of the Jewish and Gentile religion, and in their highest and legitimate sense to Christ, (as the high priest, *sacerdos, hiereus*, of our profession,) but never to the officers of the Christian Church. These officers, or rather an order of them, were, as we have said, termed presbyters or elders. This distinction between the presbyter and the *hiereus* or *sacerdos* continued during the purest ages of the Church. In the dark ages, however, as heathen corruptions were mixed up with Christianity, the monstrous and blasphemous dogma of transubstantiation crept into the Church, according to which the bread and wine in the Lord's supper were converted into the real body and blood of Christ, and the eucharist instead of being regarded as a commemorative offering was thought to be, *bonâ fide*, an expiatory and propitiatory sacrifice. Hence the word *presbyter* lost its original meaning, and came to be substantially the same with *hiereus* and *sacerdos*. It meant no longer a minister of the Christian faith, but an officer of a religion, which was a medley of Christianity and Paganism, whose business it was to make expiation for sin; the Romanists having ingrafted the heathenish notion of sacrifice on the offering of the eucharist which was at first merely commemorative. Such was the current meaning of the word *presbyter* or *priest* at the time of the Reformation. The different imports of the word, in different places and among different denominations, from that time to the present, are easily traced. Among the continental reformers, who seceded from the Church of Rome, and constituted a ministry of their own, the word *priest* was naturally connected with the papist sacrifice of the Mass, and thus held in devout abhorrence. In Great Britain a branch of the Catholic Church reformed itself, and thus with the order of presbyters they naturally enough retained the name. They continued to call their ministers *priests*, simply restoring the word to its primitive import by detaching from it the notion of *mediation by sacrifice*. These two meanings, with their associated feelings, have been transmitted to our own country: the members of the Protestant Episcopal Church retaining the word *priest* in the original and subsequently reformed meaning of a Christian minister, and other Protestants taking it in the Christiano-Pagan, that is to say, the Popish sense of a Christian minister offering a propitiatory sacrifice. By such Protestants it is always used as a term of reproach, and those who know the influence of *names* will do well to consider the unjust obloquy that has long been and still is, in this manner, thrown on the Protestant Episcopal Church. What the members of that Church themselves mean by the word, may be seen by the following lines of one of her brightest ornaments, the pious and learned Bishop Kenn:

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* To give a single example of his minor illustrations:—In the pearly gates on which are written the names of the twelve tribes of Israel, we have, he says, "the pearls of Israel united with the more brilliant gems of the Gospel, composing a city which is *at unity with itself.*" p. 351.

> "Give me the Priest these graces shall possess:
> Of an ambassador the just address,
> A father's tenderness, a shepherd's care,
> A leader's courage, which the cross can bear,
> A ruler's awe, a watchman's wakeful eye,
> A pilot's skill, the helm in storm to ply;
> A fisher's patience, and a laborer's toil,
> A guide's dexterity to disembroil;
> A prophet's inspiration from above,
> A teacher's knowledge, and a Saviour's love!"

Hence it appears that the word has three meanings: 1. An officer divinely appointed in the Church of Christ. In this sense it is used in our Prayer-book, and is synonymous with *presbyter*, from which it is derived. It is this meaning of the word which is happily expanded in the above verses. 2. It means an officer of religion who offers sacrifice with a view to propitiate the Deity. In this sense it is synonymous with *hiereus* or *sacerdos*. Both these may be termed the good senses of the word. But there is also a third or bad sense which had its rise in the amalgamation of Christianity and Heathenism; and that is, a Christian minister who professes to appease the Deity through the medium of sacrifice. In this sense among those who have just views of Christianity, it is used as a term of reproach. In the subjoined article the word is used in the second and third of these senses, but not in the first. This accounts for the apparent discrepancy of the article with the language of the Prayer-book, particularly in the declaration that the doctrine of justification by faith "can never be thoroughly received in a Church which insists on communion with the *priesthood* as necessary to salvation." Take the word priesthood here in the popish sense, and this sentence contains a golden truth. But take *priesthood* in the sense of a divinely appointed ministry, and the writer will be found to have involved himself in a contradiction: it being absurd to suppose that God would appoint a ministry (and the writer himself tells us that ministers are divinely appointed) without enjoining communion with it, and it being quite certain that whatever God commands it is necessary to salvation to obey.

We have thus been unconsciously drawn into an extended article where we meant to make merely an explanatory note. But we are not sorry. The remarks will apply to a large portion of the religious literature of the day, as well as to the point in hand. Indeed the obscurity of the word which we have attempted to illustrate is one of the common avenues by which abuse is heaped on the primitive institutions of our Church, and a plain exhibition of the truth in the case can seldom be amiss. With this preliminary we recommend the article to the perusal of the reader.

Christ *the only Priest*.—"Why," it was asked the other day at table, "are the ministers of religion revered so much more among Roman Catholics than they are among Protestants?" "For the same reason," it was replied, "that among the Hindoos they are revered more than among either." It is the natural effect of superstition. In the light of pure truth the soul ascends to God. In the darkness of error it grovels upon the earth. Now superstition is a mixture both of truth and of error, a mingling of light and darkness, and the soul under the influence of its opposite principles, inclining both to God and the earth, naturally clings to *the priest*, as an earthly thing, and yet having, or supposed to have, power with God. The only priesthood of divine institution expired with the introduction of Christianity, or rather, was fulfilled in Christianity. The body died but the soul was immortal, and still lives in the priesthood of Jesus Christ. He is the one Mediator between God and man. We are justified in the sight of God only through our interest in him. This was the great doctrine of the Reformation. Hence, among Protestants, ministers are simply the divinely appointed teachers of the people in religion, and rulers in the church. Among the Romanists they are *priests*; that is, *mediators* and *offerers of sacrifice* for the people. The Protestant minister leads the people immediately to God. The Roman priest stands between the people and God; for their benefit indeed, but still *between* them and God. Thus the Protestant receives his spiritual blessings directly from God: the Papist gets them through the hands of the priest. The Papist goes to him whom he thinks has the keys of the kingdom of heaven: the Protestant goes only and directly to him whom he knows has the "keys of death and hell." This explains the different light in which each party view their clergy. The Protestant will love his minister as his instructer, his pastor, and his guide to heaven; the Papist will bow to his priest as the keeper of his soul: at least such is the tendency of their respective creeds. This also shows how the doctrine of justification by faith alone lies at the foundation of that "liberty wherewith Christ hath made us free," and that it can never be thoroughly received in a church which insists upon communion with the priesthood as necessary to salvation. The believer in Christ will tolerate no mortal between his spirit and the Father of his spirit. He goes up to the mercy seat himself. What does he want with a priest, when he has himself been made "a king and priest unto God;" when he is one of "a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Luther saw things in their true relations when he said of the doctrine of justification by faith alone, that is the sign, "cadentis vel stantis ecclesiæ."

Force of Prejudice.—The British Critic, sitting in judgment on an author of whom it professes to know nothing, but of whom all its readers will be curious to know more, quotes a passage from the work which speaks of South as "a man of surpassing arrogance and malignity." South is a great favorite in the Episcopal Church. We prize him for his sound theology and his remarkable powers of discrimination and strength; and spite of his biting sarcasm, we count him as a man of sterling piety. That the Puritans of his day should have thought him "a man of surpassing arrogance and *malignity*," or even an incarnate fiend, is nowise strange. But we are naturally surprised that a liberal and intelligent mind, (and such is evidently the author under review,) of the present day, should form so unworthy an estimate of his character. But what shall we think if the same judgment were pronounced of Horsley,—a name which we hold in even greater reverence, and who, though too frigid for the raptures of devotion, was at least, we should say, a man of inflexible integrity of purpose, and possessed of the substantials of piety? Nay, what if his character, in these respects, is impeached by so candid and so great a man as Robert Hall? The first edition of the "Apology for the Freedom of the Press," contains the following remarkable passage: "When we reflect on the qualities which distinguish this prelate, that venom that hisses, and that meanness that creeps, the malice that attends him to the sanctuary, and pollutes the altar, we feel a similar perplexity with that which springs from the origin of evil. But if we recollect on the other hand, that instruction may be conveyed by negatives, and that the union in one character of nearly all the dispositions human nature *ought not to possess*, may be a useful warning at least, we shall cease to wonder at the existence and elevation of Dr. Horsley. Characters of his stamp, like a plague, or a tempest, may have their uses in the general system, if they recur not too often." This passage was omitted in the second edition, because, in the opinion of the author, "Mature reflection by no means justified this attack upon so distinguished a scholar and profound a divine." We wish, for the honor of Robert Hall, we could add an expression of his regret at what, with our views of Bishop Horsley, we must consider as a groundless, and we had almost said demoniacal impeachment of his character, as a man and a Christian. When great minds are thus liable to be perverted in their judgment, it is no marvel that an everyday theologaster is found gravely to assure us that *he* believes Burnet was a pious man, *though an Arminian*.*

The exhibition of such prejudices should incline us not so much to qualify our opinions of those whose memories we revere, as to form a liberal estimate of those of a different creed.

* See the Appendix to one of the letters of a "Journal of a Visit to Europe," in the New-York Evangelist. Ten letters of this journal, averaging four or five columns a piece of imperial folio, are published, and the author has as yet spent but one night in England. Supposing the work to be completed, and to labor throughout under its accumulated load of verbose inanity, abortive witticisms, and inflated egotism, it may well be designated (in a borrowed phrase of the author) as "a vast expanse of ipecac." If Dr. Cox's vision could embrace an object out of the fog in which he moves, we might try to convince him that there are other Bible Societies in the world beside that which was represented—*in him*; and consequently that the bishops, on both sides of the Atlantic, who stand aloof from one Bible Society, may patronize others. It ought to follow as a further *consequence*, by the Doctor's logic, that these bishops are also "pious;" but to attempt to prove this,—albeit, by his own rules,—would be sheer quixotism. We shall be sorry, however, to have said a word on the subject, if it be thought we have taken the least offence at any of the good Doctor's lucubrations. The truth is, the Doctor is so unluckily amusing, that he always provokes a smile at himself, even while trying to be severe on others.

Bishop Horsley.—The British Magazine for December last contains an essay on the prophetic periods of Daniel and St. John, by the late Bishop Horsley, contributed by his son, the Rev. H. Horsley. Equally with the other productions of this remarkable man it is acute, powerful, and strikingly original; and notwithstanding the doubtful nature of the subject, characteristically positive and dogmatical. He differs from Mede and his followers in his principles of interpretation, and much more in his results. Among the first may be mentioned that he makes the "sense of the prophetic images the key to the mystery of the numbers, not," as is the case with Mede, "the numbers a key to the general interpretation." The woman who fled into the wilderness he understands to represent revealed religion in general—the Church of Christ considered as the depository of truth, and not, as on the theory of the school of Mede, spiritual religion opposed to outward corruptions. That the Church of Rome cannot be Antichrist is a legitimate consequence, and the supposition is denounced as "unwarrantable and monstrous." Antichrist is understood to be Atheism, which formally assumed that character A. D. 1726, when "the atheistical philosophy began to raise its accursed head in France." From this epoch dates the commencement of the beast; 1260 days, which period is to expire with the death of the witnesses, A. D. 1968: shortly after which our Lord is visibly to descend on earth. But this period of 1260 days is different from the 1260 days or 42 months spoken of in the 11th and 13th chapters of Revelation, which dates from the taking of Jerusalem, A. D. 70. The 1260 days of St. John are understood to be different from the time, times and a half of Daniel, which in common with the other periods of the same Prophet, begin with the year 70 and refer to the first ages of the Church.

No outline, however, can give the reader an idea of this ingenious and learned dissertation—too learned, indeed, both from its Hebrew criticisms and mathematical formulas, for common reading. It is to be followed, we are told by the contributor, by a series of letters, the substance of a correspondence in which Bishop Horsley was engaged in the latter part of his life with the anonymous author of a pamphlet entitled "Antichrist in the French Revolution." In part of these letters, "the Bishop's observations," to use the words of his son, "*as descriptive of the events which have since his time befallen the Church*, and of those which appear to be hanging over her, appear to me to have been written, I am almost tempted to say, with the pen of inspiration." The reader, we suppose, may infer from this that in the Bishop's views the cause of the Church was identified with that of the Establishment, that the halcyon days of the former began with Constantine, and that the Bishop has predicted, as its sorest evil, the downfall of the latter. So difficult is it for the greatest minds to divest themselves of local influences.

The style of the dissertation is as truly *Horsleyan* as the argument. His antagonist, for instance, on a point of Hebrew criticism "must be a baby in Hebrew literature or a giant in effrontery."

We have thought that a notice of this document would be the more acceptable to the reader this week from its connexion with the present number of Nova Anglicana. By the by, we wish our correspondent had told us in what respects Professor Lee's theory differs in its general outlines, from that of Calmet and other Roman Catholic commentators. The subject continues to attract much attention in Great Britain—as much as do the abstruser points of theology among our more metaphysical countrymen,—and perhaps it is as harmless a safety-valve for the redundancy of talent and learning. Our correspondent seems taken with Professor Lee's views. For our own part we can only say the subject is one of which the more we learn the less we know.

Bishop Hopkins.—We take much pleasure in laying before the reader the following notice of the Christianity Vindicated, from the Vermont Chronicle—a journal whose opinions, on uncontroverted points, are worthy of great deference:

On this subject, of "external evidences," the *Demonstratio Evangelica* of Huetius, and Lardner's Credibility, seem to have occupied nearly the whole ground, so that later writers cannot hope to add much to the mass of evidence already before the world. And as to the manner of presenting it, Paley has probably thrown it into the best form for general circulation. Dr. Hopkins has well done what was left for him to do. He has presented some points of the argument in an uncommonly clear light, and exposed, more forcibly than we have seen it elsewhere, the intrinsic absurdity of some specious objections. On the whole, he has produced a book, which it was well to have added to the mass of excellent works on the same subject, already existing. And this is no small praise.

Dr. Hopkins styles himself "Bishop of the *Protestant Episcopal Church in* the Diocese of Vermont," and not, as some have called him, Bishop of Vermont. This is right, and shows that the arrogance of the latter title ought not to be laid to his charge.

The following items of intelligence have been politely communicated. The title of "Origines Liturgicæ" will engage the attention of Churchmen, and we are happy to know that Mr. Palmer's work, though recent, has attained much celebrity. Of Barrow's illustrious work it is superfluous to speak. The publication of it, especially at this time, confers a solid benefit on the community.

Palmer's Origines Liturgicæ.—We are gratified to learn that Palmer's invaluable work on Liturgies is in a course of preparation for the press under the superintendence of the Rev. Dr. Ducachet, of Norfolk. It is the intention of the Rev. editor to enrich the work with notes and additional matter relating to the Liturgy of the Protestant Episcopal Church in this country. It is to be published by Swords, Stanford & Co., of this city. The same publishers have now in press and will publish early in May, an edition of that invaluable work, Barrow on the Pope's Supremacy. Both these works should have a place in the library of every clergyman and layman of our Church.

Sunday School.—It is known to our readers, that an Association exists, formed of members of different churches, for the improvement of Sunday Scholars in Music. One of the good fruits of this Society, has been the publication of a useful elementary work on the subject, which may be confidently recommended to our readers.

We learn from the Boston Transcript that the Legislature of Massachusetts have invited the Rev. J. M. Wainwright, D. D., to preach the next Election Sermon.

The Memoirs of Isabella Graham, by Bridges, and Fairholme's Geology, have been furnished by Key & Biddle, of Philadelphia, in neat duodecimo volumes on fine paper.

Theological Books.—We understand that the Library of the late Rev. Dr. Stanford will be sold at auction, on the evenings of the 18th and 19th instant, by Mr. Levy, at 128 Broadway.

[Communicated.]

The Rev. T. H. Horne.—It is gratifying to see with what satisfaction the preferment of this estimable man is regarded by all who know him. It is a tribute to personal worth, ungarnished by the attractive incidents of wealth, station and influence. Such, it may be confidently affirmed, has been the prevalent habit of the venerable Church of England. The expressions of pleasure in this instance are not confined to his own Communion. To mention no others, the Eclectic Review, the leading periodical in the Dissenting interest, notices it in the most handsome manner. "We most cordially rejoice," says the British Critic, "at seeing these new appendages (Rector of the united parishes of St. Edmund the King and St. Nicholas Acons, Lombard-street) to the name of Mr. Hartwell Horne. No man of our times has been more diligent or more useful in Biblical researches; and none has more justly earned a reward which has been bestowed upon him in a manner not less honorable to the patron than to the preferred."

On Sunday, the 15th December, as we learn from a notice in the British Magazine, the church of the united parishes of St. Edmund the King and Martyr and St. Nicholas Acons, was re-opened by the Lord Bishop of London. This edifice, which was re-built immediately after the great fire of London, is one of Sir Christopher Wren's erecting. It has been under repair for more than a year. The Rev. Thomas Hartwell Horne, B. D., the new Rector, read the service, and the Bishop of London preached an excellent sermon, from Isaiah xxv. 9. We are pleased to see an announcement in the London periodicals for January, in the following terms:—"On the 15th of January will be published, The Conformity of the Church of England in her Ministry, Doctrine and Liturgy to the Apostolic Precept and Pattern: a Sermon delivered on Sunday evening, December 15th, 1833, in the Church of the united parishes of St. Edmund the King and St. Nicholas Acons, Lombard-street; by Thomas Hartwell Horne, B. D., Rector of the said Parishes. Published by request of the Parishioners. With an Appendix of Proofs and Illustrations."

INTELLIGENCE.

FOURTH REPORT OF THE LEOPOLD FOUNDATION.

[Extracts.]

Second Letter of Mr. Baraga to the Central Direction of the Leopold Foundation.

L'Arbre Croche, Jan. 4, 1832.

* * The conversions of the Indians here were last summer and fall very frequent, so that now very few remain in the country who are not baptized, or candidates for baptism.

I regret that this tract of country is so little inhabited. The Indians of my present district will soon be all hopefully Christians, except a few wicked persons, who obstinately resist the truth. When all are converted, I shall, with consent of my bishop, go to another missionary station, where, as I am well informed, are many Indians who are eager for the bread of life. It is far to the North.

I have now 131 baptized Indians on my register, among them many adults. My predecessor kept no register, so that I do not know how many he baptized. Among these 131 new converts, many afford me much joy, for they were obstinate Heathen, and open enemies to Christian doctrine, but now the grace of God has made them good Christians. * * In my instructions I bid them to come often to confession, and I have every day some, and many times a great number of confessions. In eight days, from Christmas to New-Year's, 137 communed. Indulgences are granted to our diocese for the Christmas holydays. I have explained to the Indians, as plainly as possible, what indulgences are, and how useful they are for Christians if they take pains to acquire them properly; and it gratified me highly to see *all* the communicants who are here, come to confession. The holydays were a little jubilee for us.

Letter from the Bishop of Baltimore to the Central Direction of the Leopold Foundation in Vienna.

Baltimore, March 8, 1832.

The contributions granted by your noble society to various parts of the new world, namely to many of the bishops of North America, induce me to acquaint you with the condition of our holy religion in the wide district committed to my pastoral charge.

The bishop's see of Baltimore was, as you know, erected before all the other bishoprics of the U. States, and is, so to speak, the cradle of our holy religion in North America, and the fountain from which, in the course of time, priests and bishops were sent forth to the dioceses which subsequently arose in the U. States. At Baltimore the first bishops of these dioceses were consecrated, and one of the oldest of them often calls it, "The Rome of the United States." The spirit of the world knows this too well, not to call out and employ all its efforts against the work of God. Sermons, periodicals, pamphlets, Bible societies, and leagues of every kind, are put in requisition; but, thanks to God, such crafty designs often disappoint their authors and re-act upon themselves. "The lie falls upon their own head." The emptiness of the objections they make, the falsehood of the charges they put forth as established facts, and the insufficiency of their arguments from reason, as they call it, with which they seek to support their errors; all serve to open the eyes of those who seek for truth, and to bring them into the bosom of the Catholic Church.

The miracles of conversions (if I may so express myself) which have occurred, and still daily occur, in the State of Maryland and in the District of Columbia, which together form the Diocese of Baltimore, are a source of real consolation to me amid the difficulties I have often to contend with. Thanks, thanks to the special divine providence which watches so kindly over this beloved portion of the people of my charge, I can say with the apostle, "I am filled with consolation, I am full of joy in the midst of my tribulation." Whenever I think of the goodness, mercy, and grace of God, bestowed on my diocese, I cannot refrain from saying with the Psalmist, "He hath not dealt so with any people!" A truly Catholic spirit distinguishes Maryland and the District of Columbia above many other states, and I can, with truth, tell you, that the city of Baltimore especially is justly famous for the piety of its inhabitants.

The Catholics of my diocese contribute generously to all undertakings in which we wish to engage for the honor of God and the spread of the true faith, and we are thus enabled to erect in many places churches, schools, cloisters, and asylums. The Protestants, also, of the Diocese of Baltimore are more inclined to our holy religion than elsewhere; conversions among the better class of society are numerous; in some seasons of the year, not a week, and scarcely a day passes, in which our priests are not called to visit sick Protestants, whom they then treat as members of our Church. The corpse of such a convert is brought to church, his relatives and friends accompany it, attend our prayers, and hear with attention and reverence the funeral discourse which the priest delivers, and in which he takes care to explain and defend the belief of the Church on some of those points which are the object of attack by its opposers.

The Cathedral of Baltimore is the most beautiful church in the United States, but it is not wholly built; the porch, entry, and tower are yet to be finished. We have already three colleges in this diocese, and are about building a small seminary.

At Emmitsburg is the parent house of the Compassionate Sisters; in Georgetown, a cloister of the visit to Mary; and at Baltimore, a cloister of Carmelite nuns, and a hospital and orphan house under the care of the Compassionate Sisters. "The Sisters' Community," so called, employs itself exclusively in the education of youth and other works of mercy. These, and more institutions in various places, afford the most essential service in spreading the Catholic doctrine. In a word, the flourishing condition of our holy religion in Maryland, the wonders of divine grace, remind me of the prophetical words, which are here fully applicable: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! Whoso blesseth thee shall be filled with rich blessings." * *

But so great is the field to be cultivated, that all which has hitherto been done is nothing in comparison to what remains for us to do; and if the children of this world say in regard to things which affect only their temporal life, "Esteem nothing done while any thing remains undone;" why should not zeal for the cause of God lead us to say the same? This zeal urges upon us the necessity of building churches, increasing as much as possible the number of priests, opening free schools, &c.; but our means are too limited, and notwithstanding the skill and foresight of my predecessors, it has happened that they, in hopes of more favorable circumstances to follow, incurred debts in erecting churches and other religious buildings which are not yet wholly liquidated; so that we have to bear the burdens of former times, as well as to carry forward our own plans, as you will perceive by further developments.

The county of St. Mary, on the banks of the Potomac and Chesapeake, is the part of Maryland where the Catholic colony, which fled from persecution in England, settled in 1632. Many descendants of the first settlers still live there, and some have removed to the adjacent county of St. Charles. In the county of St. Mary half the population is Catholic; but in general they are poor, like the soil they cultivate. Here are many churches, if you may so call the miserable wooden buildings, differing little from the barns of your happy land. The poverty of many of the people is so great that they cannot support a priest, and many parishes are at present without a settled priest, and are occasionally visited by neighboring missionaries. The churches in St. Charles county are, with some exceptions, in a bad or worse condition than those of St. Mary. The number of Catholics is considerable. In Prince George county, the Catholics are less numerous than in the two counties just mentioned, but in better circumstances, and have two beautiful churches, one of stone, the other larger, and newly built of brick. These counties lie on the west shore of Chesapeake Bay, in the part of Maryland called the western shore, which is about 200 miles in extent. One of our missionaries—after he had struggled for many years with the difficulties of his holy office—was at last literally obliged, for the want of bread, to leave the station, which is the most unhealthy in the United States. The counties lying higher have a healthful breeze, fruitful soil, and thriving population, but the Catholics are less numerous, and the churches fewer, though for the most part in good taste, and built of brick.

(To be continued.)

Robert Owen's Disciples.—The following account of a recent meeting of these deluded persons on the Lord's day, is abridged from the London Courier, and may be useful in showing the necessity of laboring, by all the means in our power, to resist the efforts which the great enemy of souls is making through his emissaries on earth.

The disciples of Mr. Owen hold their weekly meeting at a large building, (on Sunday,) entitled the "National Equitable Exchange," which is situated in Charlotte-st., Fitzroy-square.

On advancing into the area of the building an extensive, barn-like, newly white-washed room, perhaps two hundred feet in length, by 60 or 70 feet in width, is presented to the sight. This room, in the centre, from end to end is covered with a skylight. On either side—the said side being under the two galleries—are to be seen shop counters, which, even on the Sabbath, are not deserted by their attendants, covered with articles of all descriptions; the majority, however, being such as are in common use in families, household furniture, &c. In one corner, also, is to be seen a stand containing a large number of copies of penny publications, such as the Cosmopolite, the Crisis, and various writings by Mr. Owen, and Tom Paine's Age of Reason, and works of a similar tendency.—In one corner of the building there is a butcher's stall, and one for green-grocery.

At the end of the gallery, a railing has been erected, and within it are various chairs, a grand piano-forte, and tables. From this balcony, Mr. Owen and others address the assemblage. Immediately behind sits the performer on the piano-forte. This person is supported on either side by several violin and flute players, and directly facing him, on the bench, sits seven or eight young women and one man, (basso) who, at the appointed moment walk forward and sing.

About half past eleven o'clock, the "orchestra" struck up the overture to Dr. Arne's opera of Artaxerxes, which was followed by a vocal quartette, commencing with these words—"Let all the people hear the truth." One of the female singers possesses a full, fine-toned voice, which she manages with skill. The quartette performed, a respectably dressed man pressed forward and addressed the congregation, which might amount to between 300 and 400.

In the absence of Mr. Owen, who is out of town, at the termination of the lecture, the lecturer announced that on the following evening a "ball" would be held in Poland-street, the tickets of admission to which would be 1s. each, double ditto 1s. 6d.

Another quartette and chorus were then sung. After which the preacher again stepped forward and informed the assemblage, that he had, in the course of the past week, sent a letter to the Bishop of London, challenging him to a controversy. On the following day he intended to send a similar challenge to Mr. Irving. He had offered to prove the truth and superiority of the "New System" over the "Old," in controversy with the chief of the party which he would designate as the "Moderates," and him of the "Fanatics."

Thus terminated the morning lecture, and the congregation walked out of the building to one of Weipple's concertos or quadrilles.

At seven o'clock in the evening another lecture, by the same gentleman, was delivered, preparatory to which the orchestra played Mazzinghi's overture to the Exile, which was followed by a sestette and chorus of a very lively character.

After an address from three of the officers of the establishment, the young lady already named, sang, "She sung in fairy bowers," adapted to an exquisite air of Rossini's, and the evening's performance was wound up with the overture to Mozart's opera of *Cosi fan tutti*.

At this meeting there could not have been fewer than 2000 or 3000 persons, of whom well dressed females, respectable looking persons, chiefly of the class of dress makers, small shopkeepers, and servants, formed a very large proportion.

In the course of the week, one or two lectures are delivered; but they, we understand, are not so numerously patronized.—During the morning lecture, several persons with pen and ink in their hands, were going round the premises "taking stock." The process is gone through every Sunday.

In the evening, the building is lighted up with about fifteen large and handsomely gilt chandelier lamps, with ground glass globes.—*S. S. Journal.*

Wilberforce Fund.—At a meeting of the Committee in London, formed for the purpose of honoring the memory of Mr. Wilberforce by some public memorial, Lord Chancellor Brougham in the chair, it was determined to set apart 500*l.* of the money collected to place a monument to the memory of Mr. Wilberforce, in Westminster Abbey, and to devote the remainder to the foundation of some Christian Institution to be connected with the name of Wilberforce. Its character must depend of course on the amount contributed, but the Committee state that they have generally in view "some such object as a Scholarship, a School, or a Foreign Mission of the Church of England." Among the contributors of 25*l.*, or 20*l.*, we observe the names of the Archbishop of Canterbury, the Bishops of London, Chester, Chichester, Litchfield and Coventry, Winchester, and Gloucester. Among the contributors of 25*l.* are the Duke of Gloucester, the Duke of Grafton, Lord Brougham, Chief Justice Denman, Lord Calthorpe, (52*l.*) Lord Bexley, (31*l.*) the Earl of Harrowby, &c. &c. Among the clergy we observe the "nomen clarum et venerabile" of the Rev. Charles Simeon, M. A., (10*l.*) also the Rev. J. W. Cunningham, Rev. Thomas Gisborne, (31*l.*) Rev. Josiah Pratt, B. D., Rev. R. W. Sibthorp and many others. It is pleasing to see such a union of men of all classes to do honor to "the memory of the righteous."—*Episc. Rec.*

There is in the library of a young gentleman in New-Haven eight volumes of the Mercurie, the first newspaper ever established; comprising part of the reign of James I., Charles I., and the commonwealth under the protection of Cromwell and his son Richard. The size of the paper is three inches wide by seven long, and abounds with quaint sayings and singular notices.—*N. Y. Obs.*

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Third Annual Report.

The Committees of the several parishes connected with this Society, who wish the Third Annual Report to distribute in the congregations which they represent, are requested to make application to the subscribers.

Any of the patrons, contributors, or friends, who may not have received the Report, are respectfully requested to call, or send their address, that they may be served.

Wm. H. Townsend,
166 Barrow-st., or at Bank of America.
Wm. R. Wadsworth,
34 Broad-street, or 86 Franklin-st.

March 13, 1834.

Calendar.

MARCH.

16.—5th Sunday in Lent.
23.—Sunday before Easter.
24.—Monday before Easter.
25.—Tuesday before Easter, **Annunciation.**
26.—Wednesday before Easter.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 26th February, viz.

From a person styling himself "A Friend," for Bishop Otey's Church, Franklin, Tennessee, *three dollars*.

From the Rev. Samuel C. Stratton, of Newtown, Conn., for the same church, *ten dollars*.

From Mrs. Amos Johnson, of Redfield, Oneida county, N. Y., through the hands of N. Williams, Esq., of Utica, "for the benefit of the Tract Society of the Episcopal Church, designed for Greece," *fifteen dollars*.

From the Rev. Richard S. Mason, D. D., President of Geneva College, *seven dollars*, being the amount of a collection in the Episcopal Church at Waterloo, Seneca county, N. Y.

From Mr. Jacob Shatzell, of New-York, for the Green Bay Mission, *one hundred and fifty dollars*.

March 5, 1834.

Since his report of the 5th instant, accidentally omitted in the Churchman of last week, the Agent has received from a gentleman not of our Church, through the hands of the Rev. Dr. Milnor, *twenty-five dollars*, to be applied toward the support of Mrs. Hill's school in Athens, Greece.

Also *thirty dollars* from the Missionary and Education Society of St. Peter's Church, Albany, per Mr. Benj. M. Brown; one half for domestic, and the other half for foreign purposes.

James Swords, *Agent, &c.*

March 12, 1834.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Education Disposable Fund.*	
March 7.	Received a donation from a Lady, per Rev. Dr. Anthon,	$5 00
	Missionary Disposable Fund.	
Feb'y 28.	Received "A Month's Savings of a Churchman's Family,"	$3 81
March 4.	Received a collection made in Zion Church, New-York, on Sunday, 2d March,	26 66
		$30 47
	General Fund Disposable.	
March 7.	Received of the Ladies' Society of Industry of St. Peter's Church, Albany,	$30 00
7.	Received from the Missionary and Education Society of St. Peter's Church, Albany,	40 00
		$70 00

Benjamin M. Brown, *Treasurer*,
Butchers' and Drovers' Bank.

March 12, 1834.

CITY MISSION.

The Missionary of the Church of the Epiphany acknowledges with gratitude the receipt of the following sums for the relief of the poor.

From Miss E. B., by Mr. Ballow,	$1 00
From a Lady, by the same,	2 00
From A.,	10 00
	$13 00

Lot Jones, 192 Allen st.

March 12, 1834.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 13th, from the following persons, viz.:—

S. Heydenfeldt—Miss Mancius—Postmaster, Petersburgh—Postmaster, Sacket's Harbor—Rev. D. Babcock, *with remit.*—Hubbard Bartlett, *with remit.*—Rev. A. Guion, *with remit.*—Rev. A. H. Crosby, *with remit*—Anna Maria Inglis—Jas. Brown—Jas. Buffington—Rev. Peter J. Shand—Rev. Wm. H. Mitchell.

Received by the General Protestant Episcopal Sunday School Union.

Rev H. Gregory, Homer, N. Y.—Rev. W. Hilton, Allegany, Pa.—Rev. P. L. Whipple, Lansingburg, *with remit.*—J. M. Woodward, Albany, *with remit.*—O. Steele, Albany, *with remit.*—Rev. P. A. Proal, Schenectady—Reuben T. Thorn, Fredericksburg, Va.

NEW SUNDAY SCHOOL BOOKS.

Just published and for sale, Sermons to Children, 2d vol.—Laundry Maid—Jessamine Cottage—Ellen's Visit—John the Baptist.

Resignation.—*Psalm* xxxi. 15.

Sovereign Ruler of the skies,
Ever gracious, ever wise!
All my times are in thy hand,
All events at thy command.

Thou didst form me in the womb,
Thou wilt guide me to the tomb;
All my times shall ever be
Order'd by thy wise decree:

Times of sickness, times of health;
Times of penury and wealth;
Times of trial and of grief;
Times of triumph and relief:

Times temptation's power to prove,
Times to taste a Saviour's love;
All is fix'd—the means and end,
As shall please my heavenly Friend.

Plagues and deaths around me fly;
Till He bids I cannot die;
Not a single shaft can hit,
Till the God of love sees fit.

Christian Psalmist.

PRACTICAL.

ON THE SUBJECT OF PROPERTY, THE HOLY SCRIPTURES TEACH US,

I. That it is the Lord's.

The earth is the Lord's, and the fulness thereof.—Psalm xxiv. 1.

The silver is mine, and the gold is mine, saith the Lord of Hosts.—Hag. ii. 8.

All that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as Head above all. For all things come of thee, and of thine own have we given thee. O! Lord our God, all this store that we have prepared to build thee a house for thy holy name, cometh of thy hand, and is all thine own.—1 Chron. xxix. 11, 14, 16.

II. To give a portion of our property for the relief of the miseries, temporal and spiritual, of mankind, is a duty required of all.

Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty, &c. Withhold no good from them to whom it is due, when it is in the power of thine hand to do it.—Prov. iii. 9, 10, 27.

There is that scattereth and increaseth. The liberal soul shall be made fat; and he that watereth shall be watered also himself.—Prov. xi. 24, 25.

He that hath mercy on the poor, happy is he. He that honoreth his Maker, hath mercy on the poor.—Prov. xiv. 21, 31.

If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, &c.—Isaiah lviii. 18.

III. The obligation to consecrate a portion to the Lord is universal.

Let every one of you lay by him in store.—1 Cor. xvi. 13.

Every man according to his ability.—Acts xi. 29.

I mean not that other men be eased, and you burthened.—2 Cor. viii. 13.

IV. The amount which each is to give is left to his own conscience to decide, in the sight of God, to whom he is accountable.

Whosoever is of a willing heart, let him bring it, an offering of the Lord.—Ex. xxxv. 5.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.—2 Cor. ix. 7.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. viii. 12.

V. The disposition to give freely is mentioned as an evidence of grace, and the want of that disposition renders a person's piety suspicious.

Inasmuch as ye did it not unto one of the least of these, ye did it not to me.—Matt. xxv. 45.

The grace of God bestowed on the Churches of Macedonia: how that — their deep poverty abounded unto the riches of their liberality. For to their power, (I bear record,) yea, and beyond their power, they were willing of themselves.—2 Cor. viii. 1-3.—*Cross.* *Baptist Repository.*

DEVOTIONAL.

SELF-DENIAL.

He that resisteth pleasure crowneth his life.—*Eccl.* xix. 5.

Vouchsafe me, gracious God, the graces of mortification and self-denial, that my affections and flesh being subdued unto the spirit, and my heart and all my members being mortified from all carnal and worldly lusts, I may ever obey thy blessed will, through Jesus Christ our Lord. Amen.

All mankind being under the sentence of death, certain to be executed, and at an hour we know not of; a state of repentance and self-denial, of being dead and crucified to the world, is certainly the most suitable, the most becoming temper that we can be found in, when that sentence comes to be executed; that is, when we come to die:—Especially when we consider, that this short and uncertain time, allowed us betwixt the sentence and execution, will determine our condition for eternity.

If this be the case of fallen man, as most certainly it is, then thoughtless unremitting pleasure is the greatest indecency;—a fondness of the world, the greatest folly;—and self-indulgence, downright madness.

And consequently, the contrary to these, namely, a constant seriousness of temper, a universal care and exactness of life, an indifference for the world, self-denial, sobriety, and watchfulness, must be our greatest wisdom.

And this discovers to us the reason and the necessity of all the duties of Christianity, and of God's dealings with fallen man in this state of trial.

For instance:—Jesus Christ commands us to *deny ourselves*, and to take up our cross daily, not because he can command what he pleases, (for he is infinite goodness, and can command nothing but what is good for his creatures,) but because the corruption of our nature requires that we should be forbidden every thing which would increase our disorder.

And because this disorder has spread itself through all the powers of our souls and bodies, and inclines to evil continually; he requires that our self-denial should reach as far as our corruption.

He commands us, therefore, to deny our own wisdom, because we are really blind as to what concerns our own true good, and should infallibly ruin ourselves, if left to our own choices.

He commands us to deny our *appetites*, because intemperance would ruin us.

He forbids us to give way to our passions; because a thousand evils will follow, if we should do so.

He obliges us to keep a very strict watch over our hearts; because from thence proceed hypocrisy, covetousness, malice, and many other evils.

We are forbid to set our hearts upon the world, and every thing in it, because our eternal happiness depends upon our loving God with all our heart and soul.

We are obliged to love our neighbor, and our very enemies, and are forbid to hate, to contend with, to hurt, to go to law with him, because this would exasperate our minds, and grieve the Holy Spirit of God, by which we are sanctified; being against that charity which God delights in.

We are forbid all repining when God afflicts us, because, as sinners, suffering is due to us. And because our bodies have a very great influence over our souls, we are commanded to *fast*, and to be strictly temperate at all times, and to deny ourselves the love of sensual pleasures and self-indulgence.

We are commanded to deny all the ways of folly, vanity, and false satisfactions, that we may be able to take satisfaction and pleasure in the ways of God.

In short;—in whatever instances we are commanded to deny ourselves, it is because it is absolutely necessary, either to cure our corruption, or to qualify us for the grace of God, or to hinder us from grieving God's Holy Spirit, and forcing him to forsake us.

The more we deny ourselves, the freer we shall be from sin, and the more dear to God.

God appoints us to sufferings, that we may keep close to him; and that we may value the sufferings of his Son, which we should have but a low notion of, did not our own experience teach us what it is to suffer.

They that deny themselves will be sure to find their strength increased, their affections raised, and their inward peace continually advanced.

1 Tim. vi. 8. *Having food and raiment, let us be therewith content.*

Let us not imagine that excess, luxury, and superfluity, and the love of pleasures, are less criminal, because they are so common.—*Wilson's Sacra Privata.*

DEFERRED MATTER.

From the New-York Observer.

LADY HEWLEY'S CHARITIES.

DECISION OF THE VICE-CHANCELLOR.

We give below, from our London magazines, the decision of the Vice-Chancellor of England, in the important case of the Attorney General vs. Shore, which was the subject of the last communications of our London correspondent. It will be seen that the Vice-Chancellor decides that persons holding what are called Unitarian opinions, are not "Godly preachers of Christ's holy Gospel," and therefore are not entitled to the benefit of Lady Hewley's charities. The principle settled in this case applies to many other endowments held by Unitarians in England. Of 228 Unitarian Chapels in Great Britain in 1825, 178 (four-fifths of the whole) were originally orthodox; and the Unitarians themselves admit that "one-half" of the stipends paid to the ministers of their chapels proceeds from old endowments!

'His Honor, after having heard counsel in this interesting case, addressed the Court as follows:

Before I deliver my opinion on this trust deed, I must say I should be extremely sorry if it should be supposed that I thought hardly of Unitarians, (personally considered;) on the contrary, there are individuals among them whom I have known in years past, toward whom I feel the greatest cordiality and friendship. The question is not, whether they are entitled to be called Christians or not, but merely from what appears in the trust deeds of Lady Hewley, after having received such evidence as has now been produced of what her sentiments were, can Unitarians be allowed to participate in the benefit of her charities? In the first deed she thus describes the objects of her bounty: "Poor and Godly preachers of Christ's holy Gospel;" a description which was evidently meant to apply also to persons receiving exhibitions. The will of her husband, Sir John Hewley, dated June 24, 1682, contains these words. "I commend my spirit to God that gave it, hoping to find mercy to me a sinner, and to be saved by the only merits and redemption of Jesus Christ, my alone Saviour and Redeemer." Lady Hewley's will, dated July 9, 1707, contains these expressions: "I commit my immortal soul into the hands of my dear Redeemer, to be washed in his blood, and made meet to be partaker of the inheritance of the saints." From these wills it appears that the parties not only believed in the divinity of the Redeemer, but looked for salvation through his merits, in the sense in which the Church of England understands that he is the Redeemer—that he has paid the price, in consideration of which God has been pleased to remit the sins of all that turn to him. [His Honor then read similar phrases in the will of Dr. Colton, her ladyship's chaplain, and the first minister of St. Saviour Gate Chapel, in York, where Lady Hewley attended till her death.]

The second deed (of 1707) directed certain rules and orders to be observed, which though they were no part of the deed, are allowed to be coeval and of equal force. These rules lead us to the consideration of Bowles' Catechism. That catechism I must consider for the purpose of this discussion, as including not only the questions and answers themselves, but also the texts referred to in the margin, in proof and support of the answers. I quote the following:—

What was the sin of our first parents? Eating the forbidden fruit.

What was the fruit of that eating? It filled the world with sin and sorrow.

In what condition are the posterity of our first parents born? In a sinful and miserable condition.

Wast thou born in that condition? Yes; I was conceived in sin, and am by nature a child of wrath as well as others.

Hath thy life been better than thy birth? No; I have added sin to sin, and made myself above measure sinful.

What if thou shouldst die in the condition thou wast born and bred in? I should perish everlastingly.

Is there no way to get out of this condition? Yes.

Is it to be done by any power or righteousness of thy own? No; but God in his rich mercy hath appointed a way.

What way hath God appointed? Only by Jesus Christ.

What is Jesus Christ? The Son of God manifest in the flesh.

In the margin there is seen a reference to that very singular passage, 1 Tim. iii. 16, which, according to the reading in use at that time, could not by possibility leave a doubt on the mind of any person of the divinity of our Redeemer:

"Great is the mystery of godliness, God was manifest in the flesh," &c.

No human being can doubt that text conveys not merely that the office of our Saviour is divine, not merely that his mission was divine, as stated in these answers, but that his person was divine.

Another question is—

In what order doth God work faith by the word? First he shows men their sins, and then their Saviour.

Why doth he observe this order? That Christ may be more precious to the soul.

How doth faith work love? It lays hold on the infinite love of Christ, and works a mutual love in us.

This expression, the infinite love of Christ, conveys the idea of his divinity, since none but a divine being can manifest infinite love.

[His Honor here referred to the evidence given before the Committees of the Houses of Lords and Commons, on the State of Education in Ireland, in 1824–25, by a Presbyterian minister from Belfast, for the purpose of showing that those commonly called Presbyterians held, with members of the Church of England, that the only effectual means of softening the hearts of men, and inducing them to turn to God, was a view of his love in permitting his Son to appear on earth as a man, and suffer for their sins.]

I cannot, therefore, but suppose, knowing that this lady was not a Conformist, that she meant by "Godly preachers of Christ's holy Gospel," those persons not being members of the Church of England who entertained the firmest belief in the divinity of our Redeemer's person, and also the firmest belief in the necessity of the sacrifice he made because of the universality of sin, or what is commonly called original sin; and that she would, as Sir Edward Sugden stated, with the greatest propriety, have shrunk with horror at the thought of her charity being given to the sustentation of persons who do not believe these doctrines, but have actually preached against them.

I must say that I do not recollect a case ever argued with greater ingenuity and talent by all the members of the bar concerned in it than that has been. It has been argued that the principal object of this lady was to assist a class of ministers who would themselves be supporters of what has been called the great principle of Presbyterianism—an uncontrolled method of disseminating their faith without being bound to any terms except those contained in Scripture. It does appear to me that the book to which allusion has been made, (the improved version of the New Testament,) affords a strong inferential proof that persons who assist in promoting the circulation of that book could not themselves be "Godly preachers of Christ's holy Gospel," even within the meaning of the words which has been given by the counsel for the defendants. I think it is utterly immaterial whether a creed is to be expressed in a form of words, or whether a thing called a translation is to be propounded, in which, for the plain and literal sense of the original words other terms are substituted, evidently for the purpose of conveying a doctrine. I can easily understand that where the literal meaning is doubtful, a different translation might be suggested, as our translators have done in the margin of the authorized version. I can also conceive of many cases where the idiom of the English language will not admit of a literal rendering word for word from the Greek or Hebrew original; but I should think that where parties have obviously and systematically gone out of their way, for the purpose not of giving or intending to give a literal translation, but for the purpose, I should say, of misleading the ignorant reader, those persons must be considered in effect as intending to impose a creed on the unlearned reader, and not giving him the benefit of judging for himself according to the pure word of God contained in the original Scripture.

I make these observations in consequence of the translation given in this book of the first chapter of the Epistle to the Hebrews, which shows most clearly that the persons who composed the translation—if it may be called a translation—did not intend to render a true and faithful version of the original text. [His Honor, after observing that it was quite evident the authors of this work affected extreme accuracy, proceeded to specify several instances of gross mistranslation.] "I have taken these," he said, "as a specimen of the whole, and after examining various other passages, am constrained to say, that I do not remember ever to have seen a translation which can be considered more arbitrary, fanciful, dishonest, and I am sorry to say, more false than this work. I am perfectly sure my Lady Hewley would have thought it the worst calamity that could have happened to her, that persons should be entitled to participate in her charity, who, while they professed to call themselves godly preachers of Christ's holy Gospel, could give their sanction to the publication of such a work as this, which even on the principle stated by the defendant's counsel, and that of the Presbyterians—free discussion and mere appeal to the Scriptures as a standard, would disqualify them. But we find that Mr. Wellbeloved, Mr. Kenrick, and another gentleman, are subscribers to the Unitarian Association, which as the report states, circulates their Improved Version, as it is called. It is sufficiently made out to my satisfaction, that no person who believes as Mr. Wellbeloved states that he does believe, and acts as he does act, in supporting this Association, can be entitled to share in the charity of Lady Hewley; and the administration of her charity ought not longer to remain in the hands of persons who think and act as he does. No individuals who deny the divinity of our Saviour's person, or the doctrines of original sin, are entitled to participate in Lady Hewley's charity. The present trustees must be removed; and also the trustees of the hospital, as it cannot be supposed she intended to have that superintended by persons of a different sect."

His Honor decided that the costs of all parties should be paid out of the money in court, and that a scheme should be made by the Master for the distribution of the remaining funds.'

From the Boston Recorder.

ABNER KNEELAND.

The following paragraphs are from Judge Thacher's Charge to the Jury, on the late trial of Kneeland, for publishing "an obscene and blasphemous libel:"

"You perceive, then, gentlemen, that the defendant, once a minister of the Gospel, is on trial for writing and publishing an obscene, impious, and blasphemous libel against the Supreme Being, and the Christian religion, whereby it is alleged that he has offended against the common law, and also against a statute of this Commonwealth.

* * * * * * * * *

"If an individual may be severely punished for publishing a base and injurious slander against a fellow-citizen; it would seem to be a great defect in the law of a well regulated State, if here were no punishment for him, who should maliciously slander Almighty God, the eternal, immutable, and infinitely perfect Being, the Creator and Governor of all things, from whom government is derived, and by whom it is prospered. Not to restrain such impiety, would be to allow it. Because God is not swift to punish impious men in this life, for offences committed against him, which at the same time affect the order and peace of society; some profess to believe that there is no God, no future life, no final retribution. Are such men to be permitted, at their pleasure, to inflict deep wounds in the moral and religious feelings of the rest of the community, by impious and obscene writings? The belief of a God is the first principle both of natural and revealed religion. Mankind have in every age, and in every degree of civilization, believed and worshipped such a being; and it may fairly be inferred, that what men have always believed, nature must needs have taught. Whoever believes in such a being recognises his providence in the government of the world, of states and empires, over families and individuals. No legislature, ancient or modern, has undertaken to construct a system of civil policy on the principle of Atheism. No society could long exist on such principle. The truth of this axiom has been practically demonstrated in our own age, and by one of the most polished nations of Europe. To speak reproachfully of the Supreme Being, who is regarded by the pious as the source of wisdom and of all good influences, has never been permitted by any civilized nation. In our own Commonwealth, from its first settlement, such irreverence has ever been regarded, both as the height of impiety, and as a crime against the State. [Act of Nov. 1646; Laws of the Colony of Massachusetts Bay, 58.]

"Human laws, without the aid of religion, will do but little either to perfect the moral character of individuals, or to preserve the public peace. The good order and happiness of a society depend more on the morals and manners of the people than on the number and severity of its laws. To the existence of civil society, there must be laws and courts of justice. The great object in the latter is the discovery of truth, which is affected by means of judicial oaths, by which the actions and intentions of men are revealed.

* * * * * * * * *

"But the defendant, by his counsel, who has exhausted in his behalf all the topics of argument arising from legal investigation or historical research, has contended that the case is not within the law against blasphemy, and if it were, that that law is not within the Constitution;—that by the Constitution of this Commonwealth, all religion is a thing between a man and his Creator, and that men may write, speak, and publish on all religious subjects with impunity, according to the dictates of their conscience. He contends that to treat even the religion of the country with contumely and reproach, is no offence against society, and is not punishable by human laws. The individual so offending is accountable only to God. He may be a subject of prayer, but not of human punishment.

"It would have been an incredible thing, if a race of men, descended from the Puritan settlers of New-England, who had sought a refuge in this wilderness, that they might enjoy a pure religion, according to the dictates of their conscience, should in the lapse of a century and a half, have so far departed from the sentiments of their fathers, as to discard all religious considerations, when they were forming a political compact, which was to be a rule for their conduct, and for that of their posterity in all future time.

"They recorded upon the frontispiece of the Constitution, their grateful acknowledgment to 'the goodness of the great Legislator of the universe,' for 'affording to them, in the course of his providence, an opportunity, deliberately and peaceably, without fraud, violence or surprise, of entering into an original, explicit and solemn compact with each other, and of forming a new constitution of civil government for themselves and their posterity,'—and they 'devoutly implored his direction, in so interesting a design.'

"They thus recognised the being of a God—his providence in the government of states and empires—and the duty of individuals and communities to pray to him for his guidance in human affairs, and especially when they were about to enter upon any great design which was likely to be followed by permanent effects.

* * * * * * * * *

"It is of no consequence, at this time, to what denomination you or I belong. As for myself, I freely avow that I am attached to the free institutions of my country, and bound to give to them all the support which they can derive from my feeble hands. But we are to execute the laws, as they are, according to their letter and spirit. The law regards the great multitude of religious sects as standing on equal ground, and as having equal rights; and that no one has claim to pre-eminence over the others. No person may treat them with contumely and reproach. None may insult their religious feelings with indecent language, and none may disturb them in the performance of their religious rites. I know that there are some coarse minds who think that there is no practical liberty where they have not the right freely to do wrong. But if under the color of a true liberty, an Atheist, or other impious person, might insult Christians with impunity, the law would deny to their religion the protection which is stipulated in its favor by the Constitution.

"If the object of the defendant was to correct prevailing errors, you have a specimen of his style both of reasoning and illustration, in the first article which is set forth in the indictment, and which the learned counsel, on both sides, have, from respect to modesty, omitted to repeat. It is one of those impure passages which deform the writings of Voltaire, bad enough in the original, still worse in the translation. * * *

"You will perceive that it refers to that article of belief among all Christians, with but few exceptions, that the conception of the blessed Saviour was miraculous, and not according to the course of nature. * * * Had the writer been speaking in this passage of a common man, his language would have wounded the ear of purity. But he was speaking of Him, whom so large a portion of the Christian Church worship as one of the Trinity of persons composing the Godhead, and whom all Christians reverence as the Saviour of the world; who was raised from the dead by the power of God, who now sitteth at the right hand of God, whence he will come to judge both the quick and the dead. It is for you to decide whether his language was fitting—whether it is not both obscene and impious.

"One other article in the indictment remains for your consideration; and it will be for you to judge whether the writer could have risen higher in the scale of impiety. It is that in which he speaks of prayer. It will be difficult, I think, to decide, from reading the piece, whether it was the object of the writer to cast most ridicule upon the prayers of pious men, or upon God, the object of all prayer. But how perfectly harmless are wit and ridicule on such subjects! Prayer is the breath, not of Christians only, but of the devout of all religions. It seems to be, from its universality, the voice of nature ascending from all intelligent beings to their common Creator.

"But the writer of this piece presumes, most irreverently, to call the Supreme Being, with a sneer, *the Old Gentleman*, and to compare him to a mortal man; to make him a subject of pity, assailed from all quarters, by day and by night, with contradictory petitions, which he can neither recollect nor grant. He represents him as obliged to keep a set of books and clerks, to record the various petitions, but unable to dictate to them what petitions to record. Thus he presumes to represent Him, who pervades all things by his virtue, and governs all things by his providence, as such a weak, imperfect, and perplexed being as ourselves.

"If, gentlemen, you believe that the defendant has published these things in his newspaper, unwittingly, not knowing the force of words, and devoid of an evil intent;—he will be entitled to your verdict of acquittal. But if you believe that he, well knowing the force of words, and intending to propagate the gloomy doctrines of Atheism, has, by this publication, blasphemed the holy name of God, and denied him;—that he has reproached Jesus Christ, by representing his history as a fable, and his miracles as the tricks of an impostor;—and that he has contumeliously reproached the holy Scriptures:—thus endeavoring, in his malignity, to disseminate his impious sentiments among the poor and ignorant, and to deprive them of the faith and hopes of religion, the sole consolation of the miserable, both in life and death:—you must find him guilty. Judge his cause with charity,—but let your verdict be the voice of wisdom and truth."

VARIETIES.

THE BELOVED APOSTLE.

Various other writers have taken notice of the peculiar character of John's writings. Tholuck in his *Commentar zum Evangelio Johannis, Einleitung, Sec. 4. Ueber den eigenthumlichen Charakter und die Schreibart des Evangeliums* says: "No one can read the Gospel of John without receiving the impression that a spirit pervades it which can be found in no other human book." He quotes a passage from Chrysostom in which he describes the impression made by this *divine Scripture* (gottlichen schrift) upon the heart of the reader. The Apostle, Chrysostom says, "Speaks from heaven, and utters a voice louder than the thunder, and filling all the earth with the sound. And what is wonderful, mighty though the sound of it be, yet it is not harsh nor disagreeable, but sweeter than any musical harmony, and more soothing." And afterward he says, that the men who receive and keep these mysteries with zeal and affection, rise above the world and aspire to the angelic nature.

Claudius says, as quoted by Tholuck, "I read with the greatest pleasure in St. John. There is something in him so altogether wonderful—twilight and night, and through them in the distance, the sudden glancing lightning! A soft evening cloud, and behind the cloud the great full moon. There is such a softened melancholy—(schwermuthiges)—something so lofty and full of foreboding that we can never be weary of it. * * * I understand not all I read; but often I seem to myself to apprehend dimly the meaning of John as it floats far off before me; and even when in total darkness, I still have the conviction of a great and noble mind, which I shall one day understand, and therefore am I so eager to receive every new explanation of St. John's Gospel."—*Christian Mirror.*

JUDGE PATERSON.

Perhaps his mind, during life, may have been in the habit of passing through a train of feelings similar to those of Judge Paterson, one of the Justices of the Supreme Court of the United States. This excellent man, and enlightened Jurist, when, during his last illness, he perceived his end approaching, sent for the author of these dissertations, and informed him, that, although a member of the Presbyterian Church, it was his desire before he left the world, to receive the communion. He stated, upon that occasion, that he had been withheld during life from the performance of this part of his duty, and yielding obedience to the injunction of our Saviour, by doubts which he entertained concerning the divinity of our Lord; but that, for some time past, he had been engaged in a more close and thorough examination of that subject, and that this inquiry had terminated in the removal of those doubts, and the satisfaction of his mind as to the claims of Christ. He concluded, as he began, by expressing a desire to yield this testimony of his faith, as he could now do so with a good conscience, in receiving the communion, which was accordingly administered to him; and he appeared to receive from those pledges of a Saviour's love, strength and confidence to sustain the severe conflict with his last enemy, over whom he triumphed.—*Dr. Beasely's Dissertations.*

THE POWER OF KINDNESS.

It is sometimes pleaded, we know, for a sharp and criminating manner of addressing men on religious subjects, that our Lord occasionally thus addressed them. He called the Jews "hypocrites, whited sepulchres, serpents, and a generation of vipers:" but has it never occurred that they are not authorized to speak to men, in all instances, as Christ spoke? Have they never learnt that they are not in his place? He was omniscient; he knew what was in the hearts of men, and who were hypocrites of those whom he addressed, and who they were that would not escape the damnation of hell! Men of erroneous doctrine ought to be warned of the danger of their opinions, and the truth may be exhibited to them with distinctness; but unless it be done kindly, and with an evident regard to their salvation, there is danger that all his labor will be in vain. There is much argument, so to speak, in kindness. There is in kindness, especially to an opponent, more than argument; there is eloquence; and it is eloquence the most impressive, for it is that of the heart, and it will reach the heart of an enemy.—*Christian Watchman.*

TO PRESERVE BOOKS.

A few drops of any perfumed oil will secure libraries from the consuming effects of mould and damp. Russian leather, which is perfumed with the tar of the birch tree, never moulders; and merchants suffer large bales of this leather to remain in the London docks, knowing that it cannot sustain any injury from damp. This manner of preserving books with perfumed oil, was known to the ancients. The Romans used oil of cedar to preserve valuable MSS. Hence the expression used by Horace—"*Dignocedro*," meaning any work worthy of being anointed with cedar oil, or in other words, worthy of being preserved and remembered.

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